The 
Pāṇḍyan Kingdom 
From the Earliest Times to the Sixteenth Century

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PREFACE

This book is an amplification, with such revision as has been found necessary, of lectures delivered by me at the University of Madras in 1926.

Pândyan antiquities have, somehow, failed to interest scholars as much as the history of the Pallavas and the Cholas. The relative seclusion of the country, and the fact that the Pândyas had at no stage any great influence on the main course of Indian history, may account for this comparative neglect. A complete view of the story of South India, however, cannot be obtained until the history of the Pândyas is fully worked out.

Though the last twenty or thirty years have been marked by the discovery of much new material for the reconstruction of Pândyan history, we are still by no means sufficiently equipped to attempt a full and satisfactory account of the Pândyan Kingdom. This work makes no claim to be considered such. It aims, rather, at a preliminary survey of the present state of our knowledge on the subject, suggesting tentative reconstructions wherever possible, and furnishing an outline to be filled in by further study and research. Much attention has necessarily been devoted to chronology and political history; society, religion and government have been, however, briefly discussed in relation to each section of the study.

Much work yet remains to be done before the history of the Pândyas can be fully understood. The internal chronology of the Sangam Age, the history of about two centuries before the Pândya restoration under Kadungon and the transition from the conditions of the Sangam Age to those of the First Empire, the detailed history of the Kings of the Pândya line in the Chola-Pândya period, and the dynastic relations of the Kings of the Second Empire, are some of the larger problems that await solution. Many small questions relative to the
wars and campaigns have to be settled before the changes in
the political geography of South India can be traced with
accuracy. The Kongu chieftains with Pândya names and the
Pândyas of Uccangi present other problems of considerable
interest and no less difficulty. Only recently has the publi-
cation of the texts of inscriptions been started, and a careful
study of these is necessary for a complete understanding of the
social life of the country, at least under the Second Empire.

Many friends have helped me in various ways in the
preparation of this book, and to them all I take this opportu-
nity of expressing my gratitude. Sir T. Desikachari very
kindly allowed the use of his library and of the list of
K. Swaminathan, B.A. (Oxon.), V. Saranatha Aiyangar, M.A.,
and C. S. Srinivasachari, M.A., have gone through the book at
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references, and offered helpful criticism; he also assisted me
in preparing the index. Pandit M. Raghava Aiyangar kindly
discussed with me his views on the Kalabhras and some other
matters. A special word of thanks is due to Rao Bahadur
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K. A. N.
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NOTE ON TRANSLITERATION AND DIACRITICAL MARKS

Long vowels are indicated thus: ā. Generally, c represents ḫ; but forms well established in usage like Chola Chidambaram, etc., have been retained. The following may also be noted: ḍ stands for ḱ; ḷ for ḷ; ḵ for ḷ; ḷ for ḷ; ḷ for ḷ; ḷ for ḷ and ḷ for ḷ. The form Pāṇḍya is used, though, strictly speaking, it must be written Pāṇḍya. The Tamil passages quoted in the text have been, with a few insignificant exceptions, transliterated in the Additional Notes at the end.
CHAPTER I

INTRODUCTORY: SOURCES

In recent years there has been a considerable accession of fresh material for the study of South Indian History in general, and of the Pândyan kings in particular. But no attempt has been made till now to narrate the history of the Pândyas in a continuous sketch and on scientific lines.¹ The period to be covered in this book ranges over several centuries and at every step we come across difficult questions that could be answered, if at all, only be a careful balancing of several rival points of view. The treatment of the subject must consequently be selective and such as to avoid fruitless controversy.

We have no need to concern ourselves with general questions of the origin of the Dravidians and their culture.² The student of Pândyan history is not directly concerned with the answers to questions like the following—who where the Tamils? Where they indigenous or foreign to the land where we find them in historical times? Did they come by land

¹ There is of course the valuable sketch of Mr. K. V. S. Aiyar in his Ancient Dekhan. A commendable attempt has recently been made by Pandit Harihara Aiyar of the Tirthapati High School, Ambasamudram, to present the story in Tamil in three small booklets. The old sketches of Wilson (J.R.A.S.), Nelson (Madura Country) and Sewell (Antiquities, vol. ii, are now much antiquated.

² The ‘Dravidian problem’ has been much debated from various points of view in the pages of the Tamilian Antiquary (defunct). See also Caldwell, Comparative Grammar, Introduction; M. Srinivasa Aiyangar, Tamil Studies, Essays I–III; Slater, Dravidian Element in Indian Culture. Kanakasabhai, The Tamils 1800 Years Ago, pp. 49ff., makes several guesses that do not appear to have received confirmation. The main questions are—were the pre-Aryans a homogeneous or composite race? Where they ‘indigenous and aboriginal’ (Fergusson) or where they immigrants, wholly or in part, from elsewhere? The attempt to support the Lemurian theory from references to Tamil literature, e.g. Silappadikāram, xi, II. 18–20, cannot be considered satisfactory.
from the north or the south, or by sea? But it is necessary for us to be clear in our minds about the relation in which Tamil culture stands to the culture of the rest of India. The question relates not so much to the extent of culture among the Tamils before the advent of Sanskrit influences as to whether the blending of Aryan with pre-Aryan culture was in essence a different process in the South from what it was in Northern India. The persistent independence of the Tamil idiom (and to a less degree of other Dravidian languages) in the face of Sanskrit, is in striking contrast with the almost total disappearance of non-Sanskritic vernaculars in the north of India. On the other hand we have at present no traces of any literary work in the Tamil language, however ancient, which does not betray Sanskrit influence to some extent. We may conclude that the results of Aryan penetration into the south were more cultural than racial and the pre-Aryan inhabitants survived the ‘conquest’ in sufficient strength to retain their own language and many of their old habits and methods of life, with the consequence, that the resulting culture was a real blend of the Aryan and Dravidian elements which shows several points of difference from the culture of the remaining parts of India which were more thoroughly Aryanized.¹

The sources of Pāndyan history may now be considered. The value of indigenous literature for the historian of India has generally been somewhat underrated. There are, it is true, few professedly historical works of a contemporary character and for the most part we have to rely on casual references to historical events in works of general literature or to winnow a large mass of legend in search of a grain of fact. But with patience and care it may be found that

¹ See Tamil Studies, pp. 193–5; Kanakasabhai (p. 52) no doubt much underrated the attainments of Dravidians (and traced them to China!) while Caldwell (Comparative Grammar, (pp. 113–4) is nearer the truth. Dr. Slater’s book on ‘Dravidian Elements’ betrays many signs of an utter misreading of the story of Indian culture. The attempted reconstruction of a Pre-Aryan Tamil Polity before the days of Agastya has not been a success. See, however, Senathiraja in J.R.A.S., 1887, 558 ff. and the Tamilian Antiquary, Also Mr. P. T. Srinivasa Aiyangar, ‘Pre-Aryan Tamil Culture’ in the Journal of Indian History, vol. vii.
many useful suggestions are derived from these works. The local legends centering round Madura exist in three versions of which the earliest dating from the ninth or the tenth century A.D. is the Tiruvilaiyadal Purāṇam of Perumbaippuliyūr Nambi, the other versions being another and much later work of the same name by Paranjotimunivar and the Sanskrit Sthalapurāṇa known as the Hālāsyanāhāmya. The two later works give a list of seventy-three or seventy-four kings forming one continuous line of rulers while the earliest version only mentions, and that very casually, seven kings of the family. The set lists of the later Purāṇas were very early recognized to be worthless for purposes of history; in fact most of the names are, on the face of it, inventions of later times. But several of these stories have a quaint interest for the general student who sees here almost the same tendencies at work as produced the legends of Regal Rome. The older Tiruvilaiyadal thus gives a story (No. 12) in explanation of the name Māḍakkulakīlmadurai which we find in many Pāndyan inscriptions as the name of the capital. Another story (No. 36) refers the name Madura to the fact that Śiva converted into sweet nectar the river of poison temitted by a giant cobra set upon the city by the magic of the Jainas. On another occasion these heretics sent an elephant against the city (No. 26) and the Lord petrified this beast in the form of the Ānnamalai Hill, and as he used a lion-faced arrow on the occasion, the Pāndyan king made a temple for Narasimha on the hill. We shall have occasion later to notice the true history of the temple. Apart from such stories, which need not be further retailed here, these Purāṇas—especially the earliest version, which has been engaging our attention more than the others,—may be found occasionally to contain hints of great importance. Thus the life of Māṇikkavāsagar is treated in such detail as to explain the occasions on which he sang particular hymns

1 For the lists see Sewell's Antiquities, vol. ii and Elliot, Coins of Southern India, pp. 128–9; also p. 121 for a short critique of the list. Nelson, Madura Country, part iii—contains an English version of the stories following the Sanskrit Purāṇa mentioned in the text. Other local Purāṇas like the Kadambavanapurāṇa have not been noticed.
of his *Tiruvāsagam* and his life is narrated before that of Gnānasambandar; and in this order, this version is followed by the later versions also. It must also be noted that some of these ‘sacred sports’ are referred to in the works of early Tamil literature and it is significant that none of these early references shows any sign of hostility to Jains or Buddhists.¹ These local and traditional *Purāṇas* are often very well supplemented by references in quasi-historical and religious works like the *Periyapurāṇam*, while the few direct references to historical persons and occurrences furnished by the saints and poets of the *Tevāram* and the *Tiruvāyamoṭi* are of inestimable value. Then, we have the *Sangam* works which form a class by themselves and contain much valuable information which still awaits systematic and scientific treatment by the historian; the task has been begun in the works of the late Mr. Kanakasabhai and Dr. S. K. Aiyangar and other scholars. The ‘Age of the *Sangam*’ however is one of the debated problems of South Indian History and will engage our attention presently.

Turning to foreign literary sources, some of the earliest references are furnished by the Old Testament of the Bible and the Greek and Roman writers like Megasthenes, Pliny, the author of the *Periplus* and Ptolemy. These references have been discussed out of all proportion to their intrinsic importance and much ingenuity has been spent in trying to press into service texts which are very obscure in themselves.² Then, there are occasional references in old Sanskrit works composed in North India, besides very passing references in the records of Chinese pilgrims which are not very helpful to our present purpose. The Ceylonese chronicle *Mahāvamsa* contains several references to the Pāndyan kingdom and its

¹ See e.g. *Silappadikāram*, canto 11, ll. 23–30.

² See Kanakasabhai, *Tamils*, p. 54, connecting Megasthenes’ story about Pandāja and Pliny’s Pandā who were ruled by women with *Silappadikāram*, canto 23, ll. 11–13 which does not bear the interpretation given there. These classical references are collected together and briefly discussed by Caldwell. *Comparative Grammar*, especially pp. 88 ff. See also his *Tinnevelly*, pp. 17–22, on Korkai, Comorin, Paumben, etc.
affairs, but these must be carefully used as the chronology of the *Mahāvamsa* still rests on insecure foundations.\(^1\) For mediæval Pândya history we get some help from the Muhammadan historians of the time as also from Marco Polo.

The archæological evidence bearing on the subject of our study is very extensive. Epigraphy is the most fruitful source of ancient history. In the variety, wealth and occasional length of both its stone and copper inscriptions, South India is remarkably fortunate. The number of Pândyan records registered in the Epigraphical reports of Madras and Travancore are now a few thousands; but not many of these can be referred to dates prior to A.D. 1000. There are no doubt many more still awaiting discovery and registration. It may be noted in passing that, since the rejection by government of Dr. Hultsch’s suggestion to prohibit the renovation of temples till the inscriptions in them have been copied, ‘a more vigorous attempt had to be made to secure impressions of the inscriptions thus threatened with destruction.’\(^2\) ‘It was the practice in ancient times, whenever a temple had to be rebuilt, to copy the lithic records found on its walls into a book and then re-engrave them again on the new walls’\(^3\) and it would be well if this practice were followed by the renovators of temples in our own day.

The bulk of the early inscriptions employ the script known as *Vatteluttu* in the Tamil parts and the grantha in the Sanskrit parts; *Vatteluttu* gave way to the present Tamil script about the time of the Chola conquest of the Pândya

\(^1\) Hultsch discusses these in *J. R. A. S.*, 1913 pp. 517 ff.

\(^2\) H, Krishna Sastri, *Introduction to S. I. I. (Texts)* vol. iv, see also *A. R. E.* 1902. ‘What the Mussulmans did not destroy is being demolished by pious Hindus!’—Hultsch. Mr. Krishna Sastri has remarked elsewhere (*A. R. E.*, 1913, part ii, para 41) ‘Some intelligent engravers on the stone helped by the members of the Archæological staff must, in my opinion, be enough to carry out this old scheme of preserving ancient records from complete ruin.’

country, say about the end of tenth century A.D. or the middle of the eleventh. It may also be noted that several of the later inscriptions are in excellent verse while the longer records of the early Pandyas attain to great literary merit as prose compositions. Sometimes the set forms of the historical introductions in the inscriptions of particular kings help the historian in identifying the records and fixing their age.

Considerable light has been shed in particular on the history of the Pandyas of the First Empire of the seventh to the tenth centuries A.D. by several important documents brought to light since 1906, These are the dated stone inscriptions from Ananamalai and Aivarmalai; the Trichinopoly and Ambasamudram inscriptions of Varagona; and the copper plate records known as the Sinnamanur plates (two sets) and the Velvikkudi grant. The Madras Museum plates of Jatilavarman are now better understood than they were when they were published in 1893. All these records (except the Museum plates) are still new, and there is much room for difference as to their import at several points. Pandyan affairs often derive elucidation from the records of the contemporary Cholas and among these the Tiruvallangadu plates and the Leiden grant of Rajendra Chola deserve special mention. The Pallava grants are also occasionally very helpful.

One difficulty that is common to an interpretation of all Pandyan records arises from the way in which they mention regnal years in double dates \( x \) years opposite \( y \) years. Several suggestions have been made but none of them is quite satisfactory, and the usual procedure is to treat the date as equivalent to \( x + y \) years, and calculate

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1 See A.R.E., 1905, p. 43; also Travancore Archaeological Series, vol. i, p. 286.

2 The history of this question is very interesting and the curious reader is referred to the following:—Burgess and Natesa Sastri, Tamil and Sanskrit Inscriptions, p. 30, n. 4; Hultsch: I. A., vol. xx, pp. 288–9; Kanakasabhai, Tamil, pp, 59–60 and notes. More recently, Mr. T. A. Gopinatha Rao suggested (Sen Tamil, vol. iv, p. 114) that in
the date of accession accordingly. One instance which may go to justify this practice is found in the larger Sinnamanur grant where the regnal year சோதெ ராஜ்யவர்ஷெ is rendered in the Sanskrit part of the grant by ஸோதெ ராஜ்யவர்ஷெ. Again, some inscriptions give the regnal year and the number of days since the commencement of the reign or, since the commencement of the current regnal year. And when we get to the numerous epigraphs of the mediaeval and later Pandyas, such difficulties increase enormously. Almost invariably the records of the Pandyas who ruled in Tinnevelly in the period of the decline of the Pandyas, i.e. in the fifteenth century and later are dated in the Saka era; on the other hand Saka dates are the exception in the inscriptions of the mediaeval Pandyas or the Pandyas of the Second Empire as we may call them. But several records contain astronomical data which yield often strange and perplexing results. Many kings have been made and unmade by hasty calculations and equally hasty corrections and the student of history who is not a specialist in astronomy has great difficulty with the astronomers.¹ And when it is remembered that the texts of the bulk of these inscriptions still

¹ These difficulties will call for more attention later. But a few samples may be noted here. Inscr. No. 422 of 1917 is referred to A.D. 1357 in p. 112 and to A.D. 1445 in p. 113 of A. R. E. 1917–18. At p. 89, A. R. E. 1923–24 we find Nos. 327 and 334 of 1923 with calculated dates A.D. 1278 and A.D. 1417 ascribed to the same king.
await publication one gets some idea of the conditions under which this part of the subject has to be studied.

As pointed out in the *Epigraphical Report, 1913* (p. 85): 'The subject-matter of the majority of the well-preserved inscriptions is, a gift made to a temple either of land or of money, for maintaining daily worship, special festivals, lamps, flower gardens and repairs; for feeding Brahmanas and providing jewels; or, it may be for supplying ghee of sheep and cows, to burn perpetual lamps in the temple. Lands were presented or, sometimes, sold to the temple by private persons and village communities. In the latter case, the sale amount was recovered from the temple treasury through the god Chandēsvara (the supposed manager of Śiva temple) and through temple trustees (*sthānattār*) (in the case of Vishnu temples). All land-gifts, whether sold or presented, were made entirely tax-free, the parties selling them invariably agreeing to meet the *irai* on such lands from their own pocket. Lands thus owned by the temple (*dēvadāna*) were in turn leased out to be permanently enjoyed as *kāni*, to select tenants or to the donors themselves (if cultivators), in consideration of a fixed amount of coin paid, or grain measured, at the temple treasury, regularly every year. Money gifts made to the temple were deposited with village assemblies and private individuals on permanent interest (*nilai-poliyūtu*) from which alone the temple had to meet the expenses specified by the donor. If the interest was not paid in any one year, the depositaries agreed to pay it with the amount due for the following year together with a fine (*daṇḍam*) fixed for the default period by the officer (*dharmāsana* or *dharmā-sanabhāṭṭa*) who was one of the members of the temple establishment. A curious condition was that the man who came to collect the arrears thus due was to be fed twice every day till, perhaps, the amount was fully paid up. Sheep and cows granted to a temple for maintaining lamps were received by the shepherds (*manṛādis*) and the prescribed measure or measures of ghee supplied without fail. The cattle were, it may be noted, considered "never to die or never to grow old" for the apparent reason that they multiplied and increased in number. A very small percentage of the inscrip-
tions treat of subjects other than the gifts specified above. Sale or exchange of land among private parties, inquiries into temple management made by officers (adhikāri) appointed by the king with a view to collect the outstanding arrears of a temple, assignment of taxes by kings or of tolls by merchants for the benefit of a temple, dedication of hereditary servants (men or women), settlements of disputes, specification of caste or communal privileges, memorials to heroes who died either in cattle raids or on battlefields and other public charities, such as the construction of a tank, the planting of a grove, the gift of a water-trough, etc., are also, sometimes, permanently recorded on stone. It may be added that these records often yield information of value relating to land tenure, public revenues, village administration, and generally the state of social and political life, affairs and activities.

But here a warning is necessary. The passage just quoted from the epigraphical report furnishes a comparatively harmless instance of a tendency to combine information from diverse sources, separated widely in time and space, and so to form a general picture of the social or political life of the country. This tendency has particularly unfortunate results in the study of institutions as it is likely to produce an appearance of flat uniformity and absence of change; it will also increase the difficulty of detecting the presence or otherwise of any signs of change or growth. It is only by carefully limiting our observations to the time and place indicated by the sources of our information that truth can be served in the present, and perhaps future work rendered easier.¹

We do not derive much help from numismatics for the study of Pāndyan history. Coins definitely attributable to the early Pāndyas are very rare. A few gold specimens are known² and these bear only the Pāndyan figure of the fish. It is very interesting that the name Kūna known only to

¹ Cf. similar remarks of Prof. K. V. Rangaswami Aiyangar in another connection, Some Aspects of Ancient Indian Polity, pp. 31–2.

² See Elliot, Coins of Southern India, p. 121.
tradition and not to epigraphy is borne on a copper coin figured by Sir Walter Elliot (No. 140). It is well known that Roman coins belonging to different periods have been found in several places in South India and the abundance of Roman copper of the fourth and fifth centuries A.D. in and near Madura has sometimes led to the supposition that a local mint issued these pieces for daily use in a settlement of foreign merchants. Many Roman coins of the Early Empire have been found in and near Madura.\(^1\) By far the largest number of coins belong to the mediaeval Pāṇḍyas and bear legends substantiated by inscriptions. These coins often show the influence of the Chola conquest by the presence of a tiger design or of Ceylonese influence indicated by the presence of 'a rude human figure, standing on the obverse, and seated on the reverse' (Elliot, p. 108). The earliest coin of the Ceylon type date from the eleventh century; 'it came into use in Drāvida only, at the time the Chola-Pāṇḍyan dynasty were masters of the whole of it' (Elliot, p. 109). It should also be observed that 'the constant warfare which raged between Chola and Pāṇḍyan (rulers) not only renders it well nigh impossible at any particular time to fix the exact boundaries of their respective territories, but also causes considerable uncertainty in the identity of a large number of their coins.'\(^2\)

This review of the sources indicates that there is a large mass of material for the history of the Pāṇḍyas which awaits critical discussion and cautious summing up. Much good work has been done already; but more still remains to be done and it will be our endeavour in the following chapters to do something in this way.


\(^2\) Tufnell, *Hints to Coin Collectors in Southern India*, pp. 11-12. The most interesting of the Pandyan coins known so far have been described in this publication and Elliot, as also in the papers of Sir T. Desikachari in the *Tamilian Antiquary* and that of Hultszch in *I. A.*, vol. xxi, pp. 323-6. The Roman coins are discussed by Sewell in the *J. R. A. S.*, 1904. It may be noted that Sir T. Desikachari mentions that gold coins with the fish design were found in South Canara; cf., in this connection, the observations of Prof. D. R. Bhandarkar, *Asoka*, p. 40.
CHAPTER II

EARLY REFERENCES: THE AGE OF THE SANGAM

EARLY REFERENCES

'The oldest Dravidian word found in any written record in the world appears to be the word for “peacock” in the Hebrew text of the Book of Kings and chronicles, in the list of the articles of merchandise brought from Tarshish or Ophir in Solomon’s ships' 1 (Caldwell). 'In the ruins of Mugheir......not less than 3,000 years B.C., was found a piece of Indian teak.' 2 These references are calculated to give some idea of the antiquity of civilization in the Tamil land.

A verse in the Kishkindhākāṇḍa of the Rāmāyaṇa has been taken to refer to the Kapāṭapuram of the Pāṇḍyas famed in the Tamil legends of the ‘Three Sangams’. 3 But even if the sloka bears the meaning attributed to it, it is notoriously unsafe to base any conclusions about chronology solely on the texts of the epics and there is still the possibility that the verse is not older than the age in which these legends grew. It is not altogether free from doubt if the grammarian Kātyāyana refers to the Pāṇḍyan country and its

1 Caldwell, Comparative Grammar, p. 88.

2 Ragozin, Vedic India, p. 305 referring to Sayee. But see Kennedy, J.R.A.S., 1898, p. 267, where a much later date, sixth century, seems to be suggested.

3 Rāmāyaṇa, Kish, Kāṇḍa, canto 41, verse 19. It has been pointed out by Pandit M. Rāghava Aiyangār that the import of this verse has been missed by Tīrtha and Rāma, the North Indian commentators, and correctly given only by Govindarāja. (Paper on ‘Valmiki and South India’ in the Tamilian Antiquary). But the Pandit seems to have mistaken Govindarāja’s meaning, See also O. Stein, Indian Historical Quarterly, vol. iv, p. 778. The Mahābhārata reference are not much more reliable. See Dr. S. K. Aiyangār, Beginnings of South Indian History, p. 60 n.
king as has been generally held on the strength of the opinions of two great Sanskritists of the last generation—Prof. Max Müller and Sir R. G. Bhandarkar. The original name of the Tamil country is $\textit{liyodt}$ (Pāṇḍi) and not $\textit{liyodt}$ (Pāṇḍu) which it should be, if Kātyāyana’s rule referred to it. And there is the possibility that the Pāṇḍya of the Sanskrit grammar may be derived from Pāṇḍu, the name of a people in the Madhyadesa in Northern India. The name Pāṇḍya perhaps came to be applied to the Tamil Pāṇḍinādu in a process of Sanskritization on account of phonetic similarity and a Pāṇḍava origin invented for the Tamil ruling family. Whatever its derivation may be, we find the form Pāṇḍya employed by Kauṭilya in his Arthaśāstra and his references are clearly to the Pāṇḍyas of South India and to their capital Madura. The importance of these references will depend upon the view taken of the age and authenticity of the text of the Arthaśāstra. Likewise the reference in the Mahāvamsa to a Pāṇḍyan princess who became the queen of Vijaya of Ceylon soon after the Nirvāṇa of the Buddha is too vague and too much mixed up with legends to be of any value to the historian.

**ORIGIN AND SIGNIFICANCE OF THE NAME**

In fact the origin of the Pāṇḍyas is, like all such questions of origin, involved in much obscurity. This line

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1 See Caldwell, *Comparative Grammar*, p. 12 and Bhandarkar, *Early History of the Dekkan*, p. 6. These writers were rather too much under the influence of the Aryan theory in its crude form and did not allow sufficiently for aboriginal influences.


3 Kauṭilya ii. 11 refers to Pāṇḍyakavātakam as a variety of pearl with which compare Varāhamihira’s Pāṇḍyavāṣa (Fleet, *ibid*). Again at the end of the same chapter Kauṭilya refers to Mādhuram as a variety of cotton fabric, thereby showing the antiquity of the cotton industry of Madras.

4 See Geiger’s *Mahāvaṃśa*, pp. 59 and 61. Is there any connection between this story and that of Arjuna’s (Vijaya’s) marriage with Pāṇḍyan princess?
of kings is given in the legends two different origins which are not easy to reconcile. The story of the three brothers of Koṅkai\(^1\) is of the Romulus pattern and perhaps indigenous. The connection with the Pāṇḍavas\(^2\) and the moon is the result of another and a more ambitious type of legend which threw the more humble story into the shade in historical times. And it may be noted here that the Tiruvilaiyādal of Nambi mentions the lunar origin of the Pāṇḍyas only in the course of a restoration after a deluge (No. 47); and in this it is followed by the later versions which, of course, contain more embellished accounts (No. 49 in Nelson). None of the legends can be taken as proof, as has sometimes been done,\(^3\) that the Pāṇḍyas ruled from other centres like Koṅkai, Maṇalūr or Kalyānapura, before they made Madura their capital, as the very first king in all the lists of kings that have been handed down to us is said to have founded Madura.

There is no reason for thinking that the conquering expeditions of the Mauryan Emperors in the south reached the Pāṇḍya country as has been suggested.\(^4\) The earliest indubitable reference to the Pāṇḍyan kingdom is still that in the Asoka edicts. Recently,\(^5\) the existence of rock-cut beds and Brāhmi inscriptions in natural caverns in several places in the Madura and Tinnevelly Districts has been brought to light. ‘None of these inscriptions have so far disclosed any king’s name. But they show that the possession of an alphabetical system was one of the factors in the civilization of the Pāṇḍyan kingdom in the second and third centuries B.C.’, if not earlier. These monuments go also to show the

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2 Story of Arjuna’s marriage; the names, ṛṣiḍvār, vāṃśarāj.


4 See Dr. S. K. Aiyangār, *Beginnings*, pp. 81 ff. and *Q. J. M. S.*, vol. xvi, p. 304 and the references given there.

presence very early in the south of strong Buddhist and Jaina influences. They seem to confirm the impression derived from a careful study of the Tamil classics that while Buddhism came in earlier, Jainism was perhaps the more persistent in its influence on Tamil literature. Mr. Krishna Sastri has observed that 'it is strange how these sects did not exercise any influence with their patrons in the matter of their being provided with comfortable rock-cut cells, during their retirement to the hills in the rainy season, as their compatriots of the north did. Perhaps, the South Indian kings of those times were inclined more towards Brahmancial institutions than Buddhist or Jaina.'

THE AGE OF THE SANGAM

The earliest historical kings of the Pandy country are those mentioned in the early Tamil works that have come down to us in the form of the collections known as the Sangam works. It has been sometimes doubted if the Silappadikāram and the Maṇimekālai belong to this group and the whole question of the age and historicity of the Sangam has given rise to controversies which do not seem to be justified on a calm review of the various lines of evidence available. It is unfortunate that the earliest account we have of this matter is enveloped in legends. This account occurs in the introduction to the commentary on the Iṟaiyanāṟu Ahapporu which refers to the three Sangams which lasted altogether 9,990 years and counted 8,598 poets including a few Gods of the Saivite persuasion as their members and 197 Pandyan kings as their patrons. The commentary that follows professes to be handed down through generations as Nakkirar made it, but quotes profusely from Sangam works in their present form and refers to events that cannot by any means be placed earlier than the latter half of the seventh century A.D. Nothing can be made of this account.¹ We have only

¹ The late Prof. M. Seshagiri Sastri's little book on Tamil Literature (S. V. & Co., Madras, 1904) contains an acute but very elaborate, and occasionally perverse criticism of the legends relating to the Sangam. Mr. P. Sundaram Pillai summarily dismisses this commentary as 'apocryphal' by saying 'It is doubtful whether there existed any prose
to dismiss it with the remark that we have here the same tendencies at work which made a number of Buddhas and Jinas out of one historic prototype and spread them over ages and aeons. Some of the names of the Pāṇḍyan kings and the poets mentioned in this account are found in epigraphs and other authentic records; such names are Kaḻungōn, Ugrapperuvaḻudi and others; this only shows that some facts have got mixed up with many fictions in this story and no conclusions of value can be based on these references. But the existence of an association of poets, modelled on the Buddhist Sangha, for the promotion of Tamil literature can be easily understood if it is referred to an age when Buddhist influence was rather strong in South India.

The Sangam works are generally understood to comprise the two long poems, the Īḷappadikāram and the Maṉimēkalai, and the anthologies of occasional verses and short poems by different poets brought together in the well-known collections. Even a cursory study of the many short poems and others of moderate length like the Maṉuraikkāṅji will show two or three things clearly. Firstly, we are dealing with a mass of literature that extends over three or four continuous generations or perhaps more. In the light of this internal evidence we may assign a length, of, say, 150 to 200 years for the period represented in these works. Secondly, the political geography of the country includes besides the ‘three monarchies’ of the south, a number of minor principalities ruled over by petty warrior chieftains, vying with one another in the arts of war and peace. Thirdly, the references frequently made to ports, ships and merchandise

literature at all in the days of Nakkirar'. Madras Christian College Magazine, vol. ix, p. 128. For quite another view of this commentary see Dr. S. K. Aiyangār, Beginnings, pp. 250-6.

1 Perhaps it is worth stating that not much importance should be attached to the grouping of these anthologies into Eḻuttokai and Padineṅkilaṅkākku especially as the second of these groups seems to take in several late and unauthenticated works. See in this connection V. Venkayya on the Nālaṭiyār and the Muttaryar in the A. S. I., 1905-6, p. 178 n.
including foreign imports and exports remind us strongly of the notices of South India by the classical geographers and historians of the early years of the Christian era. The common references to ports like Muśiri, Koṛkai and Tōnḍi, to mention only a few, and articles like pepper, wine and silk cloth are too obvious to be missed. Lastly, the style and diction of these works undoubtedly bear close affinities to those of the Śīlappadikāram and the Maṉimēkalai and are much nearer to these in point of time than to the hymns of the Tiruvāṉagam or the Tēvāram and the two sets of works cannot belong to the same age but must be assigned to different periods which may be separated by centuries. This consideration gains in strength from the state of religious life which is reflected in the Śīlappadikāram on the one hand and the devotional hymns on the other. We have only to recall the enumeration of the temples in Puhār (canto 5), the Vēṭṭuvavari (canto 12) and the Āycciyar Kuravai (canto 17) in the Śīlappadikāram¹ and contrast these with the fervid devotion to Śiva and to Viśṇu coupled with an equally fervid hatred of the heretic sects of Buddhism and Jainism that mark the sectarian hymns of the Tēvāram and the Tiruvāymoḷi, and we at once realize that there is no difficulty involved in assuming an interval of some centuries between the two ages; on the other hand such an assumption seems to be forced on us by other considerations like the absence of any reference to the Pallavas in the Sangam works. It will now be clear that there is a strong prima facie case for accepting the chronological indications of the Gajabāhu synchronism and referring the Sangam works to the early centuries of the Christian era. And this arrangement could not be shaken except by arguments of equal cogency which do not conflict with the general probilites of South Indian history.²

¹ The Maṉimēkalai is strongly tinged with Buddhism but does not appear to contain anything conflicting with the indications given by the Śīlappadikāram. This work has been studied in its historical setting in a recent monograph by Dr. S. K. Aiyangār.

² I have made the discussion of this vexed question quite general and based it on broad considerations in order to avoid getting lost in minutiae.
We shall now briefly review some of the considerations which have been held to militate against this view. The late Diwan Bahadur L. D. Swamikkannu Pillai said in his *Indian Ephemeris*, vol. i, ‘Portions of the *Paripāḍal* anthology which deal with developments of Śaivism and Vaiṣṇavism seem to be more recent than the first century A.D. if we are to follow Dr. Bhandarkar and other eminent authorities (p. 105). Again, Kanakasabhai’s work would have to be renamed ‘The Tamils 1200 Years Ago’. ‘These somewhat overdrawn pictures of the state of civilization in South India 1800 years age will have to be revised in the light of our present day knowledge of epigraphy and chronology, and the scenes of the Madura Śangam will have to be transferred from the first century A.D. to the seventh and the early part of the eighth century A.D., the period which witnessed along with the decay of Buddhism, the rise of the Śaivite and Vaiṣṇavite teachers, Tirugnānasambandar, Śankarācārya, Nammāḻvār, etc.’ Incidentally this rearrangement will explain the Tamil literary tradition which ascribes the *Jivakacinṭāmanī* to the same age as other Śangam works (p. 469). Lastly, the Kaṇṇaki legend

Those who wish to pursue the controversy in more detail must go to Dr. S K. Aiyangār, *Beginnings*, pp. 161–240 and 287 ff. and his *Ancient ‘India*; K. G. Sankara, *Q. J. M. S.*, vol. viii, pp. 34–60; K. G. Seshā Aiyar, same, vol. xvi, pp. 143 ff. and on the other side L. D. Swamikkannu Pillai, *Indian Ephemeris*, vol. i and Mr. K. V. S. Aiyar, *Ancient Dekhan*, pp. 91 ff. and the references given by these writers. Pandit M. Raghava Aiyangār’s arguments for a fifth century are refuted in detail by Mr. K. Srinivasas Pillai (see *எளத்தான் ங்குடியொலையம்* of the Pandit and *Sen Tamil*, vol. xv, pp. 3–24). There is little to be said in favour of Mr. T. G. Aravamuthan’s effort to explain one unknown by another in his Essay on ‘The Kāvēri, Maukharis and the Śangam Age’. It is perhaps not possible with our present knowledge to explain the references to the fights with the Aryans of the north of Karikāla (*Sīla*, canto. 5, 11, 89–110) and of Senguttuva (cantos 26–8); Dr. S. K. Aiyangār (Augustan Age) supposes that the southern kings helped the Sātavāhana ruler Gautamiputra Satakarni in repulsing the Sakas—but this assumption does not rest on much solid evidence and does not explain all the references in the epics. It is also worth noting that the Perundēvanār of the Śangam is an earlier poet different from the protege of Tellārērinda Nandipōta. See Venkayya in *A. R. E.*, 1907, pp. 51–2 and *Naṟṟigāl* ed. Narayanaswami Aiyar, introduction, p. 54; *contra* K. V. S. Aiyar, *op. cit.*, pp. 94–5; and Dubreuil, *The Pallavas*, p. 80.
may be as old as Gajabāhu I in Ceylon, but not older than the seventh or sixth century in South India. The contemporaneity of the kings mentioned in the Silappadikāram is very doubtful as the figures of Karikāla and Neḍunjēliyan are shadowy whereas Senguṭṭuvan is the one bold figure. ‘The fiction of writing a romantic poem under the pen-name Ijangō-Adikaḷ was cleverly conceived’ (459–60, n.).

That we read the history of religious faith in South India differently from Mr. Swamikkannu Pillai has been already indicated. It is not possible to see how that distinguished chronologist claims the support of ‘Dr. Bhandarker and other eminent authorities’ for his view of Saivism and Vaiṣṇavism in the Paripāṭal as on the one hand he has not given any indications that would enable us to test the statement, and on the other, Dr. Bhandarker’s work is full of the sense of the difficulties of marking exact chronological limits in the history of religions in India and leaves many points studiedly vague. At any rate the present writer is constrained to confess his inability to see Mr. Pillai’s meaning and rest content with the remark that arguments which resolve themselves into differences of opinion cannot, with profit, be pursued far. He may however quote Bhandarker and say ‘there is nothing to show that Vaiṣṇavism had not penetrated to the Tamil country earlier i.e., about the first century’ (p. 50). There is indeed a tradition which ascribes the Jivakacintāmanī to a Sangam but this very tradition seems to distinguish this Šangam from the early one and refer it to Poyyāmōḷi Pulavar.¹ That in a work of his brother we see more of Šenguṭṭuvan than of the two other monarchs who were his contemporaries in the Tamil land is only to be expected and does not need any special explanation; much less does it warrant the theory that Ijangō-Adigaḷ is a fictitious pen-name. Lastly, when Mr. Pillai concedes that the Kaṇṇaki legend may be as old as Gajabāhu I in Ceylon he virtually gives away his case; for the

'Kaṇṭaki legend' was distinctly of South Indian, not of Ceylonese, origin.

It now remains to be seen if our present-day knowledge of chronology and epigraphy throws any new light on the age of the Sangam; or even if it renders the early centuries of the Christian era an improbable period for it. The astronomical data in the text of the Śīlappadikāram have been held insufficient by many scholars for the purpose of calculating correctly the date of the events mentioned therein, and Mr. Swamikkannu Pillai's efforts to eke out the text by doubtful particulars from the commentary cannot be held to be satisfactory,¹ and his result has not been generally accepted. And there is no reason to think that the mention of a week day in a work must mean that it is latter than A. D. 400 as has been maintained by those who advocate a late date for the Śīlappadikāram and quote Fleet in their support. This has been made sufficiently clear by other writers who suggest a Chaldean origin for the Indian system. A recent writer has remarked² that 'the Hindu names (of week days) are the exact equivalents of the Roman names which came into use in the West about the beginning of the Christian era' and we know that there was active intercourse between the Early Empire and South India at the time.

We now come to the epigraphical evidence on the matter. The facts are—

(1) The Vēḻvikkudi grant mentions Palyāga Mudukudumi Peruvaludi as the original donor of Vēḻvikkudi;

(2) This gift was enjoyed by the donee and his descendants for long (niṭṭu bhukti) before the Kaḷabhra interregnum at the end of which came the Pāṇḍya restoration under Kaṭungōn;

¹ See in this particular the appendix to ch. vii in Dr. S. K. Aiyangar's Beginnings.

² G. R. Kaye, Hindu Astronomy (Memoir No. 18 of Arch. Department), p. 36.
(3) Kañungōn’s grandson is called Silai-ttañakkai Kkolai-kkalirr Ceñiyvan Vānavan Sengor-Candam;

(4) The larger Sinnamanur plates begin the genealogy with Arikēsari Parānkuṣa, evidently the king mentioned next to Sāndam in the Vēlvikkuḍi grant, and refer to the battle of Talaiyālangānam, the translation of the Bhāratam and the establishment of the Sangam as among the achievements of the early Pāndyas whose names are not given.

In some discussions the following assumptions have been quietly made, though there is nothing in the epigraphs themselves to support any of them¹ and some of them are even opposed to indications in the records—(a) Mudukkuḍumi ruled immediately before the Kaḷabhra interregnum; (b) the name of Kañungōn’s grandson is Ceñiyvan; (c) this Ceñiyvan must be the same as the famous Talaiyālangānttu Neñunjelīyan of Sangam fame especially because the Sinnamanur plates which begin the genealogy immediately after this Ceñiyvan refer to Talaiyālangānam as among the past glories of the Pāndyas. But Mudukkuḍumi could not have reigned immediately before the Kaḷabhra occupation, for if he did so, a man speaking centuries afterwards could not say that his gift was enjoyed for long before the foreign inroad. And the name of Kañungōn’s grandson is not Ceñiyvan, which is only a common name for the Pāndyas, and occurs here in the midst of an ornate introduction to the king’s real name, Sāndam which seems to be confirmed by the genealogy of the smaller Sinnamanur plates which begins with Jayantavarman. Moreover it must be explained why, if this Ceñiyvan Sāndam as he is called by the epigraphists was the victor of Talaiyālangānam, a battle so famous in literature as to lend a prefix to the name of its hero, that historic fight is not mentioned in the Vēlvik-

kuḍi grant which gives a long account of the achievements of the kings it names. It thus seems clear that the mention of Mudukūḍumi and Talaiyālangānam in these epigraphs confirms in some measure the particulars we gather from Śāngam literature, and that it throws no new light on the age of the Śāngam. If anything, the reference to the long interval between Mudukūḍumi and the Kaḷabhra occupation, and the reckoning of the Śāngam and the translation of the Bhāratam together with Talaiyālangānam among the legendary achievements which constituted the heirloom of the family, may lead an unbiased student to the conclusion that these belong to an age altogether removed in the past from the kings whose history is recorded in these epigraphs.

We are therefore bound to assume,¹ until much stronger proof to the contrary is forthcoming than has been put forward so far, that the Śāngam age lies in the early centuries of the Christian era and we shall do so in the following chapter which attempts a reconstruction of the age in so far as it relates to the Pāṇḍyan kingdom.

¹This conclusion has been accepted by distinguished writers like V. A. Smith, Early History, pp. 471–2 and n. 4 at p. 457; and Sir Charles Elliot, Hinduism and Buddhism, vol. ii, p. 214: 'Most Tamil scholars are agreed in referring the oldest Tamil literature to the first three centuries of our era and I see nothing improbable in this'. Hultsch's objections to this date. S.I.I., vol. ii, p. 378, are too general and impressionistic to need separate discussion.
CHAPTER III

THE PÂNDYAN KINGDOM IN THE SANGAM AGE

The normal extent of the Pândyan kingdom in the Sangam Age corresponded to the modern districts of Tinnevelly, Ramnad and Madura, with the southern Veḷḷār for its northern boundary. About twenty names of Pândyan kings and princes can be gathered from the Sangam works, but it is at present almost impossible to determine their order. Some attempts have been made to work out a continuous political history for this period, the most considerable of them being that of Mr. Kanakasabhai. But there is no doubt that an account like that goes far beyond what the evidence can sustain. We must rest content with gathering the chief facts known about the more important kings and simply narrating them as interesting but isolated events whose exact inter-relation cannot yet be determined. It has been indicated already that none of the kings of the Sangam, except one who is mentioned in the Veḷvikkudī grant as having ruled long before the Kaḷabhra interregnum, can be identified in the copper plates of the Pândyas of the First Empire. Nor can the attempt to determine the date of Nakkīlar (a younger contemporary of the Pândyan hero of Talaiyâlangânam), by counting ten generations backward from the date of the king celebrated in the illustrative stanzas of the Iṟaiyanârahapporuḷurai be considered satisfactory.¹

The Maduraikkâṇji refers to two kings as the predecessors of the Neṭunjelîyian of Talaiyâlangânam viz., a Neṭijîyan (l. 61) identified with Vaṭimbalamba Ninravan by the famous annotator Naccînârkkîniyar and a Pâlslaî Mudukuḷûmî (l. 759) no doubt the same as the first king

¹ See I. A., xxxvii, pp. 193–8; also Dr. S. K. Aiyangâr, Beginnings, ch. vi. He distinguishes two layers in the commentary in its modern form. The reference to pp. 125 and 191 of Mr. C. W. Dâmôdaram Pillai's edition by Dr. S. K. Aiyangâr (at p. 253) is not easy to follow.
of the Vēlvikkudi grant. It is not possible to decide the
distance in time between these two kings or between these
and the Neţunjēliyan of the Sīlappadikāram known as Ari-
yappadaikađanda on the one hand and the other Neţunjēliyan
who is the hero of the Talaiyālangānam fight and of the
Maduraikkānji, as perhaps also of the Neţunalvādai. We pro-
ceed to note the outstanding facts about each of these kings
recorded in the literature of the age.

The king referred to as Neţiyōn or Vaźimbalamba
Ningāvan is an almost mythical figure whose achievements find
a place in the ‘Sacred Sports’ of Madura,\(^1\) and also
among the traditional achievements of the Pāndyan kings
mentioned in general terms in the Vēlvikkudi and Sinnamanūr
plates. Mudukūḍumi Peruvāludi is a more tangible figure
who is praised by three poets in five short poems.\(^2\) One of
them (Puţam 12) refers to his foreign conquests as the basis
of his liberality, and another by the same poet (Puţam 15)
contains a shocking description of the way he treated con-
quered territory ploughing it with white-mouthed asses and
refers to the many big sacrifices he performed in his day.
Another poem (Puţam 6) contains a blessing coupled with
extravagant hero-worship which claims all India as the
territory ruled by this king. The king who ruled in Madura
at the time of the story of the Sīlappadikāram was a
Neţunjēliyan distinguished by the epithet Āriyappadaikađanda\(^3\)
for reasons that cannot now be traced. He is said to have
died of a broken heart when the innocence of Kovalan was
proved to him by Kaṇṇaki beyond all possibility of doubt.
There is a short poem (Puţam 183) ascribed to him which
puts learning above birth and caste. His viceroy at Kōrkai
and perhaps his son and successor was another Ṣelijyan,
called Veṛṛi Veṛṛēliyan or Iḷānjēliyan, who wreaked terrible
vengeance on the goldsmiths by sacrificing a thousand of
them in one day to appease the great goddess who had been

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1 See Nambi’s Tiruviḻaiyādal, No. 21.
2 Neţtīmaṭyar, Puţam 9, 12, 15; Neţumpalliṭṭattanār, Puţam 64 and
Kūrikīḷār Puţam 6.
3 See end of Maduraikkāṇḍam, Kaṭṭurai, ll. 14-18.
Kaṇṇaki. This occurrence which seems to be historical in substance must be ascribed to about the time of Gajabāhu I of Ceylon, somewhere in the second century A.D. It seems probable that the only other figure that stands out boldly from the rest, the victor of Talaiyālangānam, was later than the rulers mentioned in the Silappadikāram. He came to the throne as a youth and early in his reign proved more than equal to a hostile combination of his two neighbouring monarchs aided by five minor chiefs. The decisive engagement took place at Talaiyālangānam which has been, with great plausibility, identified with a village of almost the same name, Talai-Ālam-Kāṭu, eight miles north-west of Tiruvāḷār, in the Tanjore District. There exists a simple poem of great force and beauty (Purāṇa 72) in which the young king swears an oath of heroism and victory in the ensuing fight which he appears to have amply fulfilled. It seems that his enemies took the offensive, greatly underrating the strength of the youthful ruler and hoping for an easy partition of his territory among themselves. 

Neṇunjēliyān had to begin his fights almost at the gates of Madura (Ahām 116) and pursue his foes up to the scene of the decisive engagement in the Tanjore District. It must have been in this campaign that Māndaram Chērāl Irumpoṇai, the son of the Chera King of the Elephant-look must have been captured alive, as is seen

1 Silappadikāram, canto 27, ll. 127 ff.

2 There are numerous references to this king and it will be well to bring them together here. Kallāṇār in Purāṇa 23, 25, 371; Iṭaiikkunjār Kiṭār in same Nos. 76 to 79 all referring to the great victory of the reign and No. 76 giving also the alternative name of the king Paśumpāṭipāṇiyan; Kuṭapulaviṇār in Purāṇa 18 and 19; Paraśār in Ahām 116, 162 and Kuṭuntogai 393; Nakkirār in Ahām 36, 253 and 266; also Naṭṭirai 358 and perhaps Neṇunvlōḍai in the Pattupāṭti; Maduraikkaṇakkanār in Ahām 338; Māṅguṭi Kiṭār, Purāṇa 24, 26, 372 and above all the Maduraikkanji of Māṅguṭi Marudan; Purāṇa 72 is ascribed to the king himself and an excellent piece. Naṭṭirai 387 and Ahām 175 may or may not be contemporary references.

3 P. Sundaram Pillai, Madras Christian College Magazine, vol. ix, p. 117.

4 Purāṇa 78, ll. 5-6—’’அபிமுத்தக்கு, முடிக்கேற்றுக்கைப்பொருள், காரணம் பொறுமொருன்று’’. 
from Puṟam 17, in literal fulfilment of Neḻunjēliyana's vow referred to above (Puṟam 72). After thus surmounting his initial difficulties in the defensive war that was forced on him by his jealous and aggressive neighbours, Neḻunjēliyan appears to have taken the offensive in his turn and won substantial successes against his foes. Two separate campaigns seem to be mentioned, one against the Kongu chief, an Adigan, the chief event of the war being an engagement in a place somewhere near Uṟaiyur;¹ and another against the Nidūr chieftain Evvi which resulted in the annexation to the Pândyan kingdom of the Miḻalaikkūṟram, and the Muttūṟṟūṟram, apparently territories in the modern district of Taniore.² That this king was a follower of Brahminical Hinduism is clear from the reference to a vedic sacrifice performed by him with the assistance of Brahmins learned in the Vedas. Himself evidently a poet of no small merit, this king appears to have been also a great patron of the poets and is celebrated in the songs of many of them including Māṇgudi Marudan, Nakkirar and his father, Paraṉar and Kallādanār.

The other Pândyas of this period may now be more briefly noticed. Some of them may have been only members of the royal family who never ruled as kings—for example, Iḻamperuvaḻudi who died in the sea, the author of Paripādal No. 15, Puṟam 182 and Nāṟṟiṇai 55 and 56; Nambi Neḻunjēliyan (Puṟam 239); Pândyan Nalvaḻudi, the author of Paripādal 12; Cittiramāḻattu Tunjiya Nanmāran (Puṟam 59)

¹ The place is referred to as 'குறுங்டொகை' (Kuṟuṇtogai 393). Pandit R. Rāghava Aiyangār calls it the battle of Ahanāṉūṟu, Introd., p. 49. See also Aham 253.

² Puṟam 24, Aham 266. Perhaps Muttūṟṟuṟkkūṟram was taken not from Evvi but some one else—Puṟam 24, ll. 20–23. It should be noted however that Evvi is called in this poem uravāṭ and that Muttūṟu is said to have belonged to Qaṟṟṟēṟṟēṟṟēṟṟēṟṟēṟṟēṟṟ. Mr. K. V. S. Aiyar's guesses about Yuan Chwang's Malakūṭa being the same as Miḻalaikkūṟram (Ancient Dekhan, pp. 115–22) are not warranted by literary and epigraphic evidence. And at page 120 he surely gives a wrong lead when he says 'this division covered a large area surrounding Madura'.

P-4
and others. Pándyan Āṟivudai Nambi, suitably to his name, figures as the author of several wise little poems and is the object of a beautiful address by the poet Piśirāndaiyār (Puṟam 184) on the economy of moderation in taxation. Another king who is glorified by renowned poets like Nakkīrar (Puṟam 55–57) earned for himself the unenviable distinction of being pilloried in song by two poets (Puṟam 196, 198) for his illiberality and his name was Ilavandikaip-paḻīittunjiya Nanmāran. We do not know how the censure was provoked and how far it was justified. Famous as the contemporary of the author of the Tirukkuṟal, Ugrapperuvāḻudi proved the strength of his arm by subduing the chieftain of Kanappār (Kalaiyärkoil) who had entrenched himself behind a strong fortress in the place. He was a poet himself and is said in tradition to have caused the anthology of the Ahaṇānūṟu to be made. This king has been sometimes indentified, not on quite convincing grounds, with the Neḍunjeḻiyān who expiated on his throne the murder of Kōvalan.

The last king we shall notice in this necessarily disconnected sketch will be Bhūtappāndiyan who took Ollaiyur and whose queen is well known by her song on the occasion of her

1 For the sake of completeness, those omitted in the text may be noted down here.

(1) Aṇḍarmakānu Kuṟuvāḻudi, author of Kuṟungotai 345 and Ahaṁ 150 and 228.
(2) Pândyan Pannāṭutandān Kuṟungotai 270.
(3) ,, Māḷaimāṅan ,, 245.
(4) ,, Muṭattirumāṅan Naḷḷinai 105 (refers to Kuṭṭuvan) and 228.
(5) ,, Māṅan Vāḻudi; author of Naḷḷinai 97 and 301.
(6) ,, Veḻjiyambalattu Tunjiya Peruvaḻudi, Puṟam 58.
(7) Karungaioḻvaiiperum Peyar Vāḻudi, Puṟam 3.
(8) Pândyan Kīram Sattan, Puṟam 178.
(9) Kāṭākkārrattu Tunjiya Māṅan Vāḻudi, Puṟam 51 and 52.


3 Puṟam 21, 367 and the pieces by the king himself viz., Ahaṁ 26, Naḷḷinai 98 and Tiruvaiṭṭuvamāḷai 4.

4 Dr. S. K. Aiyangār, The Augustan Age of Tamil Literature in Ancient India, pp. 355–6.
sati.\(^1\) We know little about this king except from his own compositions (Puṟam 71, 246, 247 and Aham 25) and these present him as a loving husband who was lucky in the company of his cultured wife and dreaded separation from her, and a prince who valued his friends more than is the rule with princes.

The period of these 'numerous kings' with their 'clumsy names and titles', as Smith found it, is well portrayed in the literature of the age. A careful study of this literature does not however support the view that 'the Tamils had developed an advanced civilization of their own, wholly independent of Northern India'.\(^2\) Already the three northern religions of Brahminism, Buddhism and Jainism have made their influence felt, and the general conditions of cultured life appear perceptibly Aryanized. Brahmins like Buddhist and Jaina ascetics have come to occupy a distinct place in the social and religious life of the country and the pre-Aryan elements forced into the background.\(^3\) We have already noticed the early performance of vedic sacrifices by Pāṇḍyan kings. On the other hand it is possible that un-Aryan cults attained in Dravidian lands fuller and more independent development or survived in greater force than in the other parts of India more thoroughly colonized by the Aryans. And the line of this development can only be guessed by its survival in some parts, if not the whole, of what is known as Porulilakkaṇam, and in references like the Vēlan

\(^1\) Puṟam 246; see also Puṟam 247, referring to same. Pandit R. Rāghava Aiyangār, S'en Tamil, vol. ii, p. 304 points out that Bhāta Pāṇḍyan may be taken to be later than Neṉunjēḷiyān of Talaiyāḷangānām as he refers to Titiyan who was beaten in that famous battle.

\(^2\) V. A. Smith, Early History, p. 457. Italics ours. His references to M. Srinivasa Aiyangār and even Kanakasabhai do not seem to support him to the whole length he lets himself go.

\(^3\) Kanakasabhai (p. 56 of his Tamils) seems to have exaggerated the exclusiveness and the fewness of the Brahmins in South India in those days. Exact comparisons being impossible, only general impressions can be recorded and I am unable to see that the Brahmins were less numerous than (proportionately to the population) or more exclusive than in recent times.
Ägali in the Tirumurukāṟṟuppadai of Nakkīrar and the worship of the Veṭṭuvar described so graphically in canto 12 of the Sīlappadikāram. It is remarkable how even in these references to manifestly pre-Aryan deities we are able to trace their progress towards securing good places for themselves in the pantheon of Hinduism. Thus in the Veṭṭuva-parī we see Koṟṟavai described as consort of Śiva and the incarnation of Lakṣmi. And Murugan the son of Koṟṟavai, is described as the son of six mothers, the captain of the forces of the gods, and the wealth of the Brahmīns.¹ Again a poem (No. 55) in the Purāṇānīlu contains a beautiful reference to the story of the burning of the Tripura by Śiva and to the shrine of Subrahmanya in Śendil (Tiruccendūr) and the Āyceiyarkuravai in the Sīlappadikāram contains songs which embody the whole cycles of Rāma and Krṣṇa legends in terms which leave no room for doubt about the general prevalence of the mythology of Brahmīnic Hinduism in the Tamil land in those days. It has been suggested that stories like those of Kaṅnappar, Chaṅḍēsvarar and Kāraikkāl Ammait may be considered to contain traces of pre-Aryan religious customs. It may be so. And the Sīlappadikāram and the Maṉimēkalai prove unmistakably the prevalence of Jainism and Buddhism side by side with the other cults and this indication receives confirmation, as has already been pointed out, from the early monuments of the Tamil land.

The form of government was, of course, monarchy. It is not possible to understand the exact import of the ‘five great Kulūs’ and ‘eight great Ayams’ which are often referred to as part of the king’s paraphernalia on ceremonial occasions.² These institutions seem to have been common to the three monarchies of the Tamil land and commentators differ as to their significance. The older annotation makes the five Kulūs consist of the people (ṉṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṝ́), priests (ṉṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṝ́), physicians (ṉṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟu胬rṝ́), astrologers (ṉṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟuṟṟu胬rṝ́) and ministers (ṉṟṟuṟṟuṟṟuṟṟuṟṟu㎞低下)

¹ See Tirumurukāṟṟuppadai, ll. 256–65; and Kunṟṟa Kuravai in canto 24 of the Sīlappadikāram.

² See Index ஹுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுமுmurum and முமுமுmurum in Pandit Śwaminātha Aiyar’s editions of the Sīlappadikāram and the Maṉimēkalai.
while a latter gloss adds commanders messengers and spies to the ministers and priests (யுத்துக்களிர) to make the five groups. Likewise there are two explanations given of the ‘eight Ayams’; the earlier one makes them groups of attendants on the king’s person like perfumers, dressing boys, etc.; a later account names more important groups of persons among whom are included the people of the capital city (குருது விளக்குருகீ) and the leaders of the elephant corps and of the cavalry. One should like to know more about these apparently ceremonial groups of attendants, officials and non-officials, before one accepts Mr. Kanakasabhai’s statement that ‘the council of representatives safeguarded the rights and privileges of the people’. ¹ It is well known that the ideals of monarchy laid down in the Kural are of a very high order, and these seem to have been constantly pressed on the monarch’s attention by the numerous poets of the land in the age we are dealing with. Thus one poet (Puram 184) vividly contrasts the effects of moderate taxes which replenish the royal treasury periodically and make the king popular with those of oppressive exactions which impoverish the country and render the king unpopular; and illustrates his meaning by the difference in the cost of feeding an elephant from a barn and of letting him roam freely over fields ripe for the harvest. Another (Puram 55) stresses the need for impartiality in the king’s justice, and valour, grace and liberality in his conduct in terms that deserve to be quoted in the original.

¹ See his Tamils, p. 109.
It is more interesting to notice the reference in the *Silappadikāram* (canto 17, l. 7) to the supply of *ghī* to the king’s household in Madura in terms which remind us of Megasthenes’ statement that one village should each day bring to the treasury the royal tribute, which was apparently a tribute in kind, consisting of provisions for the daily consumption of the royal household.

Social life especially in cities like Madura had attained a high degree of refinement as could be seen from the literature of the age. It may be noted in passing that this literature was not always the work of poets who pursued poetry for its own sake. Minstrelsy was a profession, and the roving bards of the time were often not easy to satisfy, and sometimes exceedingly sensitive. We have already noted instances of princes penalized by the scarcely veiled imprecations of poets who felt they had not been hospitably treated. A song in the *Puranānūru* contains a rather humble description of these organized bands of mendicants—some of them poets of real merit, some of them musicians with all kinds of quaint instruments, who moved about, with bands of female singers and dancers, from one little fortress to another, where their advent formed one of the few distractions of life for the chieftain, alternating with his hunting expeditions and warlike raids. These chieftains were not always models of courtesy or liberality, and some of them must have deserved the censures they provoked.

The *Maduraikkāṇji* which is a long poem of nearly 800 lines contain many little pen-pictures of great interest to the student of the social life of the age. We cannot do more than draw attention to a few of these here. The descriptions of fights and fortifications (e.g. ll. 64–7) show evidence of a fairly advanced stage in the art of warfare. It is interesting that the Parathavar are mentioned as specially noted for their heroism in war (ll. 139–144) and they perhaps supplied good recruits to Neṭunjeḷiyan’s forces. The account given of the port of Śāliyūr (in ll. 75–88) and its commer-

1 *Puṇam* 47 and selections from G. U. Pope in *Tam. Ant.* i, 6, p. 68.
cial activity strongly reminds us of similar accounts in the *Periphus* and of the mention of Yavana guards in the fortress of Madura in the *Silappadikarām* and the frequent references to the use of imported foreign wines by kings and chieftains.\(^1\) Körkai is referred to as the centre of pearl fishing (ll. 131–8). The long description of Madura with her ditch, walls and gateways, her crowded bazaars more than usually busy on a festival day, her temples and her debating halls defies reproduction and is best enjoyed in the original. Courtesans played an important part in social life and were then, as in later days, the custodians of the arts of music and dancing (ll. 570–83). But family life is also depicted at its best in a tender sketch of the daily routine of matronly duties which shows few traits that cannot be recognized in family life at the present day. And the contrast between the gay and voluptuous courtesan and the faithful and loving wife cannot be better drawn than in the portraiture of Mādhavi and Kaṇṇaki in the *Silappadikarām*. Some women were also known as poets while others followed a life of religious seclusion. Brahmins chanted the Vedas early in the morning and the musicians practised on their favourite instruments much as they do now.

There is no doubt that many of these pictures are drawn by the poets of the age in obedience to literary convention; but such convention must have been reared on a fairly solid foundation in the facts of contemporary life. In this brief sketch, our attention has been given mainly to a part of this literature that can be definitely referred to the Pāṇḍya country. But the unity of Tamil life in the three kingdoms and the many principalities can only be realized by a more extensive study which cannot be undertaken here.\(^2\)

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1 Yavana in *Silappadikārām*, xiv. ll. 66–7 with which cf. *Mullaippāttu*, ll. 59–66; for foreign wines see *Puṟam* 56, ll. 18–21.

2 Still the best sketch is that of Kanakasabhai, *The Tamils*, ch. ix, but it is high time that another account which will keep more in touch with the sources of our information is attempted. There is scope for a good monograph on the subject.
There appears to be no means at present of fixing the
chronology of the Sangam age more exactly than we have
sought to do so far. We are in the dark as to when and
how the period came to a close. The data that have been
gathered together from the Sangam literature may, one may
venture to suggest, carry us to about the middle of the
third century A.D. or perhaps a little later. When next the
curtain rises, it is on a scene that belongs to the middle
or even the end of the sixth century A.D. We thus seem
to have in between these two periods; a veritable dark age
of about three centuries of which we know nothing at present.
Even the contemporary Pallava history of the age, into which
we get some glimpses from various sources, seems to throw
little light on the history of the extreme south.
CHAPTER IV

THE TRANSITION TO THE FIRST EMPIRE

THE KAŁABHRAS

We have no information as to the exact steps by which the transition was brought about from the conditions reflected in the Sangam literature to those of the Age of the First Empire, as we propose to call it,—an age comprising roughly three centuries from, say, the beginning of the seventh century to the beginning of the tenth. And the great danger at this point of the story is the temptation to make hasty reconstructions by piecing together fragments from literature and epigraphy which at the first blush seem to have a connection with one another, but on closer scrutiny fail to support the superstructure they have been made to bear. Great impediments to a proper understanding of the records result sometimes from chance suggestions thrown out by authoritative scholars which are often repeated by their followers without the reservations with which they were originally given and occasionally even palpable errors are handed down as gospel.¹

¹ The brilliant epigraphist, Mr. Venkayya, did much good work on the Pândyas. He always stated his results with caution. When he wrote, some mistakes were unavoidable in the study and interpretation of old records which he handled for the first time. But his successors make a mistake when they fail to test his results independently for themselves before accepting them as established facts. But (1) Mr. Venkayya must in some measure be held responsible for starting the habit of confusing different kings with similar names. Thus he said, ‘The names Neţumăran, Neţunjeţiyan and Neţunjaţayan are quite similar, and one is almost tempted to think that they must have denoted the same individual’, and though he took care to add ‘Beyond this similarity of the mere names we possess no materials for their identification’ (I.A. vol. xxii, p. 65), some of his successors have not exercised the same caution—e.g. the so-called Seţiyan of the Veḻvikkudi grant has been identified with Neţunjeţiyan by Mr. K. V. S. Aiyar (see chap. iii. above). (2) Mr. Venkayya also misread some of the names of the kings. He called Kaţungôn’s grandson Seţiyan Sendan (A.R.E., 1907-08, p. 51) in summarizing the Tamil portion of the Veḻvikkudi grant. Again in the same
In the present account no attempt will be made to carry the story beyond what is exactly warranted by the state of our sources and the distinction will be carefully maintained between facts as such and subjective impressions. If in consequence we get an account which is discontinuous, that is unfortunately a result which in the present state of our knowledge cannot be helped.

The chief records which furnish data on the genealogy and chronology of the Pândyas of the First Empire are—

1. The Vēḻvikkudi grant of Parāntaka Neṉunjaṉaṉdayan.
2. The Smaller Sinnamanār plates.
3. The Larger Sinnamanār plates of Rājasimha.
5. The two related Ānamalai stone inscriptions of Māranjaṉaṉdayan (453 of 1906) and Parāntaka (454 of 1906), the latter dated in the Kaliyuga era and yielding A.D. 770.
6. The Aivarmalai Inscription of Varagupa dated in Saka 792, i.e. 870 A.D. corresponding to the eighth regnal year of the King.

Summary, he called the father of Parāntaka by the name Tērmāṟan; it is strange that Mr. Krishna Sastri should have followed this reading of the king's name and perpetuated the mistake in his edition of the grant in E.I., vol. xvii. The king's name is only Māṟan; tēr should be read along with the preceding mān as a compound adjective to the king's name. (See K. G. Sankara, I.A., vol. ii, p. 214). By a similar mistake he recognized a Tēr Varādayan besides Varādayan in the Iṟaiyanār Ahapporuḻ stanzas and identified the hero celebrated in those verses with his Tērmāṟan (A.R.E. 1907–8, p. 57). In this, however, Mr. Krishna Sastri takes care not to follow him (E.I., vol. xvii, p. 297). (3) Lastly he committed a somewhat serious error in the collation of the data from the larger Sinnamanār and the Vēḻvikkudi grants and working up the genealogy of the Pândyas mentioned in these grants (A.R.E., 1907–8, pp. 54–55). This has been set right in a large measure by Mr. Krishna Sastri giving up the consideration which was the most vital in Venkayya's account of the matter, viz., 'that the Neṉunjaṉaṉdayan of the Vēḻvikkudi grant cannot be identical with his namesake of the Madras Museum plates, but that the former must be earlier than the latter' (see also T. A. Gopinatha Rao in Sen Tamiḻ, vol. vi, pp. 437–39). Gopinatha Rao's genealogy at p. 154 of Trav. Arch, Series, vol. i, is inaccurate and insufficiently documented.
The first thing to do with these records is to settle the
genealogy of the dynasty with the aid of the copper plate
grants which give particulars enabling us to do this and to assign
these grants themselves to the respective kings to whose reigns
they belong. It has been generally accepted that the Sanskrit
portion of the Vēḻvikkudi grant mentions only the last four
names in the list contained in the Tamil portion which
extends over seven generations and the last king Parāntaka
alias Jaṭila of the Sanskrit part is identified with Neṭun-
jaḍayan the last king of the Tamil part and corresponding
identifications made in regard to the three preceding genera-
tions. It has also been generally accepted that this Parāntaka
Neṭunjaḍayan of the Vēḻvikkudi grant is the same as Jaṭila,
the second king of the Sanskrit portion of the larger Sinnam-
manūr plates—whose name has been unaccountably passed
over in their Tamil part. But this arrangement leads to a
duplication of kings with the same name for which there
seems to be no warrant or explanation. On the other hand,
if we identify Parāntaka Neṭunjaḍayan of the Vēḻvikkudi grant
with Varaguṇa Mahārāja of the larger Sinnamanūr plates,
this difficulty is avoided. And we have ample support for
this course. Parāntaka is coupled with Neṭunjaḍayan by the
Vēḻvikkudi grant and with Māraṇjaḍayan i.e. Saḍayan the
son of Māraṇ by the Ānамalai records; and the Trichinopoly
inscriptions (413 and 414 of 1904) of the reign of Māra-
jaḍayan call the king Pāndyādhirāja Varaguṇa.1 By this
identification of Parāntaka Neṭunjaḍayan with Varaguṇa, not
only is the perplexing duplication of Rājasimha avoided, but
Varaguṇavarman and Parāntaka Vīranārāyaṇa become the
grandsons of Parāntaka alias Varaguṇa Mahārāja which seems
quite natural. It also seems to me—this is only a personal impres-
sion—that the campaigns indirectly referred to in the Ambasamu-
dram inscription of Varaguṇa Mahārāja2 are best ascribed to

1 There can be no doubt that the ājñapti of the Vēḻvikkudi grant is the
same as the excavator of the Ānамalai temple and that consequently
these two records belong to the same king. Mr. Venkayya was inclined
to ascribe the Trichinopoly records to Varaguṇavarman, the elder son
of Srimāra Srivallabha, but he stated no reasons for his view which he
said was only provisional. (A. R. E., 1907, p. 53, para 21.)

2 Edited by Venkayya, E I., vol. ix, pp. 84 ff.
Parantaka Neçunjaçayan of the Vēḻvikkudi grant, who according to that grant fought and won battles on the banks of the Kāvēri early in his reign. One apparent objection to this course is found in the chronological indications given by our records and this has been held1 to be fatal to the arrangement of the genealogy of the Pāndyas suggested here; but we shall see presently that the difficulty, if there is one, is not insuperable. It may be well at this stage to give the genealogy of the kings as fixed by the identification proposed hitherto.

<table>
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1 See Mr. K. V. S. Aiyar, *Ancient Dekhan*, pp. 103–4.
Before taking up the chronology of the period for discussion, something must be said about the smaller Sinnamanur and the Madras Museum plates. These two sets are engraved by apparently the same scribe and this justifies the assumption that the records must be assigned to the same reign, especially as the writing in the smaller Sinnamanur inscription is held to resemble that of the Madras Museum plates of Jaṭilavarman.\(^1\) But these considerations are not as conclusive as one would wish. It must be noticed that while the smaller Sinnamanur plates make Arikēsari the son of Jayantavarman, the Vēḻivikkudi grant is not so specific in the Tamil portion and indicates the relation between Arikēsari and Sēndan by the vague phrase ‘\(\text{முரும்போன் கேதருயோ மகவுருட்டோ மாரூரோ மாரூரோ வேட்டோ குலூரோ}^{2}\)’, and the Sanskrit portion of the Vēḻivikkudi grant gives no help here as it begins only with Arikēsari.

\(^1\) See A.R.E., 1907, p. 52 and K. V. S. Aiyar (op. cit., pp. 103–4). Nothing can be stated finally about the smaller Sinnamanur grant. The grant is incomplete and the text is still unpublished. It is not known how many plates are missing. There is however just a possibility that the grant belongs to Kōccaḷayan (No. 5 of the genealogy in the text), the king who fought at Marudūr, in which case the engraver may be taken to be the grandfather of the engraver of the Madras Museum plates. But there can be no doubt that Venkayya was strangely misled by vague paleographical considerations into ignoring the probability of the identity of Sēndan and Jayanta.

\(^2\) Mr. Krishna Sastri gets over the difficulty by saying \(\text{நூரும்போன் கேதருயோ}^{2}\) means ‘son’; I am afraid that this gives no help in interpreting the expression quoted which is \(\text{not முரும்போன் கேதருயோ}^{2}\), but \(\text{நூரும்போன் கேதருயோ}^{2}\). Nor is Mr. K. G. Sankara’s suggestion that Arikēsari was the son of a daughter of Sēndan easy to accept. If, as is not unlikely, the smaller Sinnamanur plates are earlier than the Vēḻivikkudi grant and belong to the reign of Raṇadhira, then their evidence must be preferred to that of the Vēḻivikkudi grant. But after all, it may be that the Vēḻivikkudi grant itself is not in conflict with the Sinnamanur plate. For some reason the Sanskrit part of the Vēḻivikkudi grant begins only with Arikēsari and the Tamil part, for the same reason, may be taken to make a fresh start with this king, Arikēsari, through he was the son of the immediately preceding Sēndan (E. I., vol. xvii, p. 365, n. 5 and K. G. Sankara, I.A., vol. li, p. 213 and Q. J. M. S., vol. x, p. 178). It may be noted in passing that nothing has turned up to justify Mr. Venkayya’s suspicion that the kings of the smaller Sinnamanur and the Madras Museum plates may not belong to the main line of the Pāṇdyas (A. R. E., 1908, p. 55).
After some discussion, it has become clear that the Madras Museum plates of Jaṭilavarman too must be ascribed to Parāntaka Neḍunjādayan of the Vēḷvikkūḷi grant. Palæographical considerations which were once held very strongly to militate against such a view have not stood the test of further criticism.¹ On the other hand, several weighty considerations can be urged in support of the view now taken

¹ See A. R. E. 1908, pp. 50 and 55 and H. K. Sastri in E. I., vol. xvii, p. 293. Mr. Venkayya said. 'The character of the Sanskrit portion (of the Vēḷvikkūḷi grant) are older than those of the Madras Museum plates of Jaṭilavarman and of the two Sinnamanūr ones'. Again, 'the numerals which are marked in the Vēḷvikkūḷi grant are very old, while those of the Jaṭilavarman plates bear a close resemblance to the corresponding symbols used in the larger Sinnamanūr plates'. Mr. Krishna Sastri in editing the Vēḷvikkūḷi grant enumerates the differences in the Grantha (Sanskrit) portions of the two sets of plates; but a careful study of them does not seem to justify his conclusion that the Tamil portion in both the grants formed the original 'grants proper in both' cases, and 'the insertion of the Grantha portion in the Vēḷvikkūḷi grant might have been somewhat earlier than that in the Madras Museum plates'. The only proof for this statement that is furnished by Mr. Sastri is in 'the remark that the Sanskrit portion (of the Vēḷvikkūḷi grant), by its brief notice and the very meagre historical material which it supplies in the form of a general introduction, could not have been contemporaneous with the Tamil portion'. As against these statements it may be pointed out: (1) a glance at the Vēḷvikkūḷi and Madras Museum grants (in the plates published in the E. I. and the I. A.) does not support the view that the Sanskrit parts are later insertions; (2) the differences in the Sanskrit portion enumerated by Mr. Sastri are not serious and may be only due to the facts (a) that different scribes were employed to engrave the two sets of plates and (b) there is an interval of at least fourteen years between them so that in any case the Sanskrit portion of the Vēḷvikkūḷi grant will be 'somewhat earlier than that in the Madras Museum plates'; (3) without the Sanskrit portion, the Vēḷvikkūḷi grant will begin with Ṛṣṇām and the Madras Museum plates with Āśām and, we may take it that no inscriptions could have begun so inauspiciously or so abruptly; (4) the meagreness of the historical particulars in the Sanskrit part is only to be expected because that part was intended only to be a general introduction to be read together with the Tamil portion; it should be noted there is not merely a Sanskrit introduction but also a Sanskrit epilogue to the two sets of plates; (5) lastly, arguments from palæography are always open to doubt and much more so in the case of early South Indian palæography owing to the scarcity of the records available for comparative study.
of this grant. *First* several surnames of the ruling king occur in both the grants. Such are Paññitavatsalan, Virapurōgan, Vikramapāragan, Parāntakan, Neḍunjaḍayanan and also Śrīvaran. The *biruda*, Kanṭakaniṣṭuran of the Vēḻvikkudī grant is echoed by the phrase *erērērē* *yemērē* *yērē* *yērē* *yērē* of the Museum plates. It is extremely unlikely that *all* these different *birudas* were common to two different kings. *Secondly* among the subdonees of the Vēḻvikkudī grant is a Mūrti Eynan who is specially mentioned (l. 136). The *āṇapti* of the Madras Museum plates is a Dhīrataran Mūrti Eynan who was a *mahāsāmanta* of the king. There is reason to think that these two references are to the same person who may have been, as has been suggested on the strength of the Ānalmalai records, a brother of Mārāngāri who was the *āṇatti* of the Vēḻvikkudī grant and the king’s *uttaramantri* when he excavated the Ānalmalai cave.¹ *Lastly* the Vēḻvikkudī grant ascribes an important victory against the Pallavas to Parāntaka’s father Māran, or Māravarman Rājasmha as he is called in the Sanskrit portion; and the Museum plates ascribe to Jaṭilavarman’s father Māravarman the *biruda* Pallavabhajanjan; and this surely may be taken to furnish a confirmation of the probability suggested by the two considerations urged above. It is thus clear that though there may be some scope for doubt as to the place of the smaller Sinnamanur plates, it may be accepted as settled that the Madras Museum plates of Jaṭilavarman belong to the reign of the same king as the Vēḻvikkudī grant.

We may now turn to the chronology of the period. The best starting-point is furnished by the Ānalmalai inscription which is dated in the year 3871 (expired) of the Kaliyuga era = A.D. 770.² We thus get a definite date in the reign of Parāntaka I *alias* Varaguṇa Mahārājā (No. 7 in the table

The Tamil parts of the two sets show only a single perceptible difference to which Mr. Krishna Sastri had called attention; but this need not show that the two grants must belong to different periods

¹ See *E. I.*, vol. xvii pp. 295–6.

² See *E. I.*, vol. viii, pp. 318 and 320.
given above). Another datum which is equally definite is derived from the Aivarmalai record (705 of 1905) which gives Saka 792 = 870 A.D. as the eighth regnal year of a king Varaguṇa who must have come to the throne in A.D. 862-3. This Varaguṇa must have been Varaguṇavarman (No. 9) the grandson of Varaguṇa Mahārāja. And this has been held to be a serious objection to the scheme of identifications on which we have based the genealogy of these rulers. It has been said that 'we have only one sovereign between Neḻunjaṉadyan of about A.D. 770 and Varaguṇavarman who ascended the throne in A.D. 862, and we are obliged to give him a reign of nearly one hundred years which is absurd on the very face of it.' But the situation is nothing so absurd; the interval is exactly ninety-two years; the Ānalamalai record may be ascribed to an early regnal year of Varaguṇa I and the reign of Varaguṇa and his successor Śrīmāra Śrīvallabha may have been exceptionally long yielding an average of forty-six years or a little more for each of the reigns. If a precedent is needed in support of this position, we may turn to Prof. Dubreuil who allows 113 years between the accession of Nandivarman Pallavamalla and Nandi of Tellāṟu separated.

1 It is rather strange that Mr. T. A. Gopinatha Rao (writing sometime in 1910–13) should ascribe this Ānalamalai record to Kōcēḍayan Raṇadhīra (No. 5 in our list), the grandson of Jayantavarman; this is simply impossible because the Māṟangāri of the Ānalamalai temple appears as the ājnapti of the Vēḻvikkūḍi grant in the fifth generation after Jayantavarman (Śendan). After this start, he find himself compelled (1) to ignore the Vēḻvikkūḍi grant in the learned discussion of the history of Māṟajaṉadyan which follows, (2) to oppose on palæographical consideration Mr. Venkayya's suggestion that the Trivandrum Museum inscription which the edits must be ascribed to Varaguṇa Mahārāja, and (3) to enter upon an imaginary reconstruction of the Pandyas before Jayantavarman to arrive at the date of Gnānasambandar and his contemporary Neḻumāṟan in the middle of the seventh century A.D. (See Trav. Arch. Series, vol. i, pp. 153–7). But the only proper solution seems to be to identify Varaguṇa, Māṟaṉjaṉadyan and Parāntaka—a course which fits in with palæography and the place of Māṟangāri in the king's reign as indicated by the Ānalamalai and Vēḻvikkūḍi records.

2 K. V. S. Aiyar, Ancient Dekhan, p. 103.
by only one reign, viz. that of Dantivarman. There is thus no serious chronological absurdity involved in the assumptions we have made regarding the identity of the kings in these records. It may be accepted that Rājasimha II (No. 11) the last king in our genealogical table was the Rājasimha Pāndya who was defeated by Pārāntaka I Chola early in the tenth century A.D. as this fits in well with the chronology of the age as derived from the Aivarmalai record. If we calculate backward from the Ānalamalai record allowing, say, twenty-five years on the average for each generation we arrive at some date at the beginning of the seventh century A.D. for the accession of Kaţungon from whom our genealogy begins. Even the end of the sixth century may be accepted as possible. We thus see that the epigraphs we have been discussing at such length relate to the history of the three centuries from the beginning of the seventh century A.D. to the beginning of the tenth and this period we might call the Age of the First Empire. The period begins with a restoration and witnesses a rather wide extension of Pāndya power at the expense of the Pallavas who apparently had succeeded in dispossessing the Cholas of their ancestral dominions even before the Pāndya expansion began. It is marked by repeated contests between the Pāndyas and the Pallavas which is carried on right through these centuries with varying fortunes. It ends with the revival of Chola power under Vijayālaya and his successors and may be said to close with the attack delivered at the heart of the Pāndyan Empire by Pārāntaka I, the grandson of Vijayālaya, who began his rule early in the tenth century A.D. It now remains for us to narrate in some detail the story of the age as we are able to reconstruct it, and then bring together such particulars about the social and political life of the period as we can gather from the contemporary records of the age. We shall attempt to do this presently, but, before, doing so, must give some consideration to the vexed question of the Kaţabhra occupation of the Pāndyan country.

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The Vēḻvikkudi grant only says (ll. 39-40). ‘Then a Kali king named Kaḻabhran took possession of the extensive earth driving away numberless great kings (adhīrājas)’ and tells us no more about it, although it refers to the Kaḻabhras in the plural and their brave oceanlike army (l. 111).¹ Mr. Krishna Sastri is inclined to accept the suggestion that Kali was the name of a dynasty of kings, Kalikula;² but nothing is known of such a dynasty yet and the mention of the Kaḻabhras in the plural in the Vēḻvikkudi grant itself and elsewhere seems to point to a military tribe rather than a dynasty of rulers. We can only say that the Kaḻabhras overran the Pāndya country sometime after Mudukuṉumi’s time; how long after we cannot say. ‘How the Pāndyas were overcome by the Kaḻabhras, how long the sovereignty of the latter lasted and how they were driven back are points on which no information is at present forthcoming’ (Venkayya). It may however be noted that the Pallava king Simhavīṣṇu who stands at the beginning of an important line of Pallava rulers, just as Kaṭungōn does in the case of the Pāndyas, and whose accession has been placed at c. A.D. 575 by Dubreuil, also claims to have conquered the Kaḻabhras; and the date we have arrived at for Kaṭungōn is the beginning of the seventh century A.D. or even the end of the sixth century. This raises the presumption that the Kaḻabhras occupation was a danger which threatened the independence of both the Pāndya and the Pallava dynasties and that these powers, either independently or in co-operation with each other, managed to throw off this incubus before they started on their long careers of expansion and success which so often brought them into collision with each other and lasted for close upon three centuries until the newly risen power of the Cholas of the Vijayālaya line gave them a check at the close of the ninth and beginning of the tenth centuries.a

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¹ The translation of ll. 39 and 40 is Mr. Krishna Sastri’s. He seems slightly to misunderstand the word gurukṣetra in l. 111.


a Mr. Venkayya made an attempt to clear up the story of the Kaḻabhra occupation from Mūrti Nāyanār Purāṇam in the Periyapurāṇam and the
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 Tiruvilaiyādgal (A.R.E., 1908, p. 53). But there is nothing in the Purāṇa except the mention of a Karnātaka king of Jaina persuasion ruling in Madura which can connect it with this age. (See K. G. Sankara, Q.J.M.S., vol. x, p. 178). Mūrti, not Kāñcungon, succeeds the childless foreign ruler in the Purāṇa. Judging by results, Venkayya committed a more serious mistake in suggesting the identity of Kāḷabha with the Erumajyūrān, one of the opponents of the Pāṇḍyan king in the battle of Talaiyāḷangāpar, and saying, ‘it may be that Neṭunjējiyan drove out from the Pāṇḍya country the Kāḷabhaṇas’ (A.R.E., 1908, p. 53). This has led others to identify Neṭunjējiyan with Jayantavarman, as we have seen before. Mr. T. N. Subramanian (Q.J.M.S., vol. xii, pp. 304–6) makes a number of statements which are not easy to support from the evidence at our disposal. He says ‘From the analogy (in the Vēḻvikkudi grant) it appears that the Pāṇḍya line was unknown to the world while the Kāḷabhaṇas ruled there. Thus the evidence of the Periyapurēṇam that there was no Pāṇḍya prince (!) left to succeed when a Kāḷabha king died might be justified’. ‘Koccadayan’s victory was also over the Kāḷabhaṇas’. ‘The Kāḷabhaṇas are Kamasas’. He thinks also that the downfall of the Kāḷabhaṇas was due to Simhaviṣṭu and not to Kāñcungon and says ‘Perhaps before he had succeeded in settling the land, the Pāṇḍyan prince Kāñcungon came out from the dark and occupied his ancestral land’. Mr. K. G. Sankara ingeniously suggests (I.A., vol. li, p. 213) that the expression Aḷavariya Aḍhirājai in the Vēḻvikkudi grant means ‘countless Pāṇḍyas through their last representative’: but it seems simpler to make it refer to other rulers besides the Pāṇḍyas, and understand the phrase Aḷavariya an containing a rather natural exaggeration of the number of dynasties displaced.

It is not easy to follow what Mr. T. A. Gopinatha Rao says in a footnote (n. 1 at p. 49 of E.I. xv) to his edition of the Anbil plates of Sundara Chola. At any rate, it may be pointed out that the transition from Kāḷvara (which is a form assumed by Mr. Rao for the word Kaḷyar) to Kāḷabha seems impossible; (the analogy Vaḷavan—Valabha is not equal) and that Suvaṟṟan Māṇ could not have been at once a contemporary of Nandivarmam Pallavamalla and the Kāḷabha king of the Vēḻvikkudi grant if we follow the chronology of the Pallavas that has been established by modern research. At the same time it must be observed that Dr. S. K. Aiyangar derives Kāḷabha from Kaḷavara through Kaḷarese Kāḷabharu and holds that the southern invasion of the Kāḷabhaṇas was due to the expansion of Sātavāhana power. (His Univ. Lectures on the Sangam Age and Pāṇḍya Charters; also R. Gopalan, The Pallavas of Kanchi, n. at p. 85).

Yet another, and a very plausible, suggestion is made by Pandit M. Rāghava Aiyangār, in his forthcoming work on Epigraphy and Tamil Literature. He brings together much recondite evidence from classical Tamil Literature and seeks to establish: (1) that the Kāḷabha king who
displaced the ancient rulers of the Tamil land was Acyuta who perhaps ruled from Chidambaram and was probably identical with the Acyuta referred to by Buddhadatta; (2) that the expression Kalikarañan of the Velvikkudi grant applied to the Kalabhra King taken along with the story of Kāḻuva Nāyanār as given by Sekkilār may lead one further to identify the Kalabhra King with Kāḻuva Nāyanār mentioned by Sundaramūrti in his Tiruttogḍattogai; and (3) that the Kalabhras figure in Tamil literature as Kalappar or Kalappālar and were akin to the Veḷḷājas. It seems very likely that further study on the lines indicated by the learned Pandit will yield results of great value for the history of the period before the accession of Kaḻungōn.
CHAPTER V

THE FIRST EMPIRE

We have little information about the first two kings after the restoration, Kaṇṭungon and his son Māravarman Avanisūḷāmani, whose reigns may be taken to have occupied the close of the sixth and the beginning of the seventh century A.D. All that we know of them comes from the Tamil portion of the Valvikkudi grant and that is not much. The nearest approach to specific historical statements about Kaṇṭungon is in the expressions "தனது பெருமையாக குலகாமையைச் செய்த கொரையில் குறைவுக் காலத்தில் குறைவுகள் நேர்த்தான மூலம்" (ll. 43–44) which go to show that Kaṇṭungon must have had an active share in putting an end to the Kalabhra interregnum and bringing about the restoration of his own dynasty, as he is said to have abolished by his strength the claim of others to the earth and established his own claim on a firm basis (கொரையில்), We hear even less about the reign of Kaṇṭungon’s son, Māravarman Avanisūḷāmani, who appears from the general expressions employed about him to have continued the work begun by his father and maintained his power at least as he inherited it though he did not perhaps add much to it.

The rule of Sēndan or Jayantavarman who succeeded his father Māravarman may be taken to have extended over, say, A.D. 645–70. He is praised for his prowess in war and for the justice of his rule. He also bears the name Vānavan which seems to indicate that he won some successes against his Chera contemporary. When we come to Jayantavarman’s successor, who was most probably his son, our records become more helpful and mention specific incidents which can also be traced in the literary sources relating to the age. This king is called Arikēsari Māravarman in the Valvikkudi and smaller Sinnamanūr plates and Arikēsari Parānkuṣa in the larger Sinnamanūr grant. By the system of chronology we have adopted, this king must have come to the throne some
time after the middle of the seventh century (670-710) A.D. In this reign began the great contest with the Pallavas who were rising to power, contemporaneously with the Pandyas, in the northern part of the Tamil land. The Vēlvikkuḏi grant says of him that he won a victory at Pāli, that he conquered the vast forces of Vīlveli in the battle of Nellvēli, and this statement is confirmed by the larger Sinnamanur plates which say of him 'இயநாய்கு வெள்ளதூரி நீலவேலிக்கு பாலயம் மலர்தை வெள்ளதூரி கோங்கால் போராட்டம் புரிகும்.' It is not now easy to identify these battlefields and no attempt can therefore be made to trace in any detail the campaigns so briefly recorded in the plates. It is extremely difficult to accept the suggestion that Nellvēli stands for the modern town of Tirunelvēli.¹ There are other achievements attributed to this

¹ Mr. Venkayya (A.R.E., 1907, Part ii, para 20) arrived at the middle of the eighth century as the date for Arikēsari Parāṇkuşa and identified the campaigns of this king with those of Udayacandra, the Pallava general referred to in the Udayēndiram plates of Nandivarman. (S.I.I., vol. ii, pp. 361 ff.). The occurrence of the names Nellvēli and Sankaramangai among the battles won by Udayacandra may seem to lend some support to this view. But apart from the objections we have urged against the whole system of Mr. Venkayya’s identifications, we may draw attention here to the following points which seem to render it impossible to follow him. (1) He allows only twenty years for each generation, an extremely short allowance to make in calculating by-averages the chronology of an uncharted age. (2) In the revised genealogy he gives at p. 54 of A.R.E., 1907-08, he separates the battles of Nellvēli and Sankaramangai and ascribes the former to the son of Sendan and the latter to his (son’s) grandson—a course which is difficult to justify in the face of the Vēlvikkuḏi grant ascribing Nellvēli to the former definitely, and the Sinnamanur plates coupling Nellvēli with Sankaramangai and ascribing them to an Arikēsari Parāṇkuşa whose identity remains to be made out. We could understand Mr. Venkayya if he had at least repeated a second battle of Nellvēli among the later (his) Arikēsari’s achievements. (3) Among the achievements of the grandson of the present king, the Vēlvikkuḏi grant refers to a success against Pallavamalla and a fight at Maṟaikkuḏi in which the Pandyan forces were victorious; there is also a battle of Maṟaikkuḏi mentioned among the campaigns of Udayacandra in which he is said to have beaten the pāndyan forces (S.I.I., vol. ii, p. 368, l. 60). This makes it probable that Udayacandra was the contemporary of that king rather than of the present one. (4) The Madras Museum plates ascribe to the father of Jaṭilavarmaka, who was a Maṟavarman, the surname Pallavabhāṇjana. It is now generally accepted, pace Mr. Venkayya, that the Madras Museum
king. He ruined the Paravas who did not submit to him and destroyed the people of the fertile Kurunadi (कुरुनादु). He won a great battle at Sennilam and defeated on several occasions the Kērala king and captured him alive with his near relations and his forces, and lastly he performed several times the hiraśyagarbha and the tulabhāra. All these statements leave on us the impression of a great expansion of power brought about by this king. The Paravas were no doubt the people on the south-east coast of the Pandyān country who still continue to bear the same name. The Kurunadi which was apparently annexed after a conquest is not so easy to identify. And the campaigns against the Kērala king are narrated in a rather confused passage, and the text seems to be open to several alternative readings, none of which seems to render it possible to give a connected plates and the Vēḻvikkuḍi grant belong to the same reign. Now the name Pallavabhanjana assumed by the Pandyān king in an age of constant warfare between the Pandyas and the Pallavas may well be taken to indicate some signal successes on the part of the ruler who assumed the name. And, from the Udayēndiram plates referred to above, we know that Udayacandra went to the aid of his master when he was hard pressed by the Tamil kings so much so that he is said to have bestowed the whole kingdom ‘many times’ on his Pallava master (S.I.I., vol. ii, p. 372). This again renders it very probable that Udayacandra was the contemporary of Jaṭilavarman’s father and not of an earlier king. It must however be noted that there is one, and only one objection, that seems to suggest itself against the course I have adopted in the text and that is that we get two battles of Sankaramangai (grāma) by my arrangement, one in the reign of Arikēsari Parānkuṣa and another in that of his grandson, Pallavabhanjana. But I may point out (a) that in the other arrangement Nelvēli repeats itself, so that this objection is common to both arrangements and (b) that this objection is no objection at all inasmuch as it is only to be expected that, in an age of constant warfare between two neighbouring powers, repeated skirmishes occur in the same places more than once. At any rate I feel no difficulty in distinguishing the battles of Nelvēli and Sankaramangai of the Sinnamanūr and Vēḻvikkuḍi plates in which the Pandyān king claims victory from the successes won later in the same spots by Udayacandra on behalf of his master. There seems, however, to be no need for postulating two battles of Maṇḍaikkkuḍi in the reign of Pallavabhanjana as the Udayēndiram plates do not seem to contradict the claim of the Vēḻvikkuḍi grant on this point. I may add that the considerations brought forward by Dr. Hulrshch (S.I.I., vol. ii, p. 364) for identifying Nelvēli with Tinnevelly do not seem to be conclusive.
account of the campaign or campaigns referred to. And it is not clear against whom the fight at Sennilam was undertaken or where we have to look for Sennilam. But amidst all this uncertainty, on large fact stands out clearly. It is evidently under this king that the Pândyan power comes into collision, apparently for the first time in this period, with its neighbours the Pallavas on the north and the Kērāḷas on the west; and as important successes seem to have been won, we may take it that the Pândyan kingdom extended its territorial limits in both these directions beyond its territorial boundaries. And this expansion of Pândyan rule into foreign territory, that is, into territory lying outside the traditional limits of the Pândyan country, remains a permanent factor in the history of the rest of this period, and leads us to describe it as the Age of the First Empire.

There is good reason for identifying this Arikēsari Parāṅkuśa Māṟavārman with the celebrated Kūn Pāṇḍya of legend, and the contemporary of the Saiva saint Tirugnānasambandar. This saint is known to have been the contemporary of another saint Śiruttogar and to have converted to Saivism the Pândyan king who was thence regarded as a saint himself. This king is called Ninraśārṇeṇḍumāran; and Sundaramūrti in his catalogue of Saiva saints ascribes to him the battle of Nelveli. The age of Śiruttogar was the time of the destruction of Vātāpi, the Chāḷukya capital, A.D. 642. These indications derived from the stories handed down in the Periyapurāṇam seem to confirm the system of chronology we have adopted for the Pândyas of this period. It may be noted in passing that there is nothing improbable in the story that the Pândyan queen of this period was a Chola

1 It may be suggested that Sennilam is not a proper name but that the word only means a battlefield and may refer to any or all the battles won by the king. But the text of the inscription (l. 56, Vēḻvikkūṭi) and the references to Sennilam in the commentary to the Agapporu leave quite a different impression on the mind.

2 Sundaramūrti's Tiruttogattogai, st. 8, ll. 3–4; and Periyapurāṇam lives of the saints mentioned; Venkayya in E.L., vol. iii, pp. 277–8 and Dubreuil, The Pallavas, pp. 67–8. Śiruttogar was older and Māṟavārman Pāṇḍya perhaps younger than Gnānasambanda.
princess. The Cholas are not prominently mentioned anywhere in the records of this age, but they appear to have continued in obscurity somewhere in their original territory on the banks of the Kāvēri and it is likely they sought or where forced into matrimonial connections with the rising house of the Pāṇdyas.¹ Finally, we may say that there seems to be no ground for accepting the identification of this king with the hero celebrated in the stanzas of the commentary to the Iṟaiyanār Ahapporul. These stanzas indeed mention the battles of Pāḷi, Sennilam and Nelvēli and call the king by the titles, among others, of Arikēsari, Parāṅkuṣam and Neḷumār. But there are several other battles mentioned, e.g., Vīḷiṇam of which we do not hear in epigraphy till late in the eighth century and this renders the proposed identification impossible to sustain.²

The son of Arikēsari Parāṅkuṣam was Kōccaḍayyan also called Raṇadhirā. He must have succeeded his father at the end of the seventh century A.D. or early in the eighth.

¹ See verse 603 in the life of Gnānasambanda in the Periyapurāṇam and note that the Aihole inscription of Pulakesin (verse 30 quoted by Dubreuil, The Pallavas, p. 37) connects the Cholas with Kāvēri even in this age. Mr. Venkayya says also: ‘With the powerful Pallavas on the north and the strong Pāṇdyas in the south, the Cholas, who were hemmed in between the two, had evidently to be satisfied with a comparatively insignificant position. . . . . The Chola capital was probably Uraiyur during all this period and the tract of country subject to them must have been very small. The intermarriages with the dominant Pāṇdyas make it likely that the Cholas occasionally made common cause with them against the Pallavas who must have been looked upon as intruders’. (A.S.I., 1905–6, p. 178). There is thus no reason to accept the conclusion sometimes drawn from Yuan Chwang’s itinerary that the Cholas were confined in this period to Cuddapah and Kurnool. Contra, K. V. S. Aiyar, Ancient Dekhan, pp. 112–3.

² See Krishna Sastri criticizing Venkayya in E.I., vol. xvii, pp. 296–7. The view we take of this commentary has already been indicated. It seems to be utterly useless to the historian. The date of its composition must be later than the latest event mentioned in the illustrative stanzas, and the mention of Vīḷiṇam will thus take it to the close of the eighth or early ninth century A.D. And it is quite possible that a rhetorical work like this took for its hero a saintly king of legendary fame, and attributed to him all the achievements of the Pāṇḍyan line of kings that the author could think of in his day.
This king appears to have been a great warrior who often waged aggressive war against his neighbours. He is given the titles Vānavān, Śebmiyān, Śoḷan which seem to imply some claim to supremacy over his Chera and the Chola contemporaries. He is also called Madurakarunāṭakan and Kongarkōmān and these titles do not seem to have been empty boasts but the index of substantial military achievements which appear to have had a wide range; for he is said to have attacked and subdued the Mahārathas in the great city of Mangalāpuram which seems to have been no other than the modern Mangalore.  

It must, however, be noted that the results of this raid on the west coast do not appear to have been permanent as portions of the Kongu country are said to have been conquered afresh by his son. Another campaign which is definitely mentioned in the grant before the fight in Mangalāpuram was directed against the Āy king, who was evidently a mountain chief belonging to an ancient life of chiefs who held sway in the neighbourhood of the Western Ghats in the Tinnevelly District. The encounter between the forces of this Āy king and those of Raṇadhīra took place in Marudūr which may be Tiruppuḍai-marudūr near Ambāsamudram and in this battle the Āy chief was worsted and apparently had to acknowledge the supremacy of the Pāṇḍya sovereign. It is rather strange that this warlike king is not even mentioned by name in the Tamil

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1 Dubreuil who did not have the text of the Vēḻvikkudī grant before him quotes Mr. Venkayya's summary of this part of the grant and asks in astonishment, 'This victory at Marudūr, this ocean of enemies, this Maharatha, what are all these?' (The Pallavas, p. 68). The suggestion he makes in the next paragraph on the same page that Kōccaḍayyan must have fought against Chājukya Vikramāditya 1 when the latter was encamped near Trichinopoly is hard to accept in the face of the definite statement in the Vēḻvikkudī grant that the Pāṇḍyan king attacked the Mahārathas in the great city of Mangalāpuram.

2 Mr. Krishna Sastri reads Āyavāj; but see Mr. T. A. Gopinatha Rao in Trav. Arch. Series, vol. i. p. 3 on the Āy kings.

3 I am inclined to accept Mr. Krishna Sastri's suggestion that Sen-goḍi and Pudāṅkoṭṭu are not names of other battles but signify the regalia of the Āy king, though the text here does not seem to be very clear. (See E.I., vol. xvii, p. 307, notes 2 and 3).
portion of the larger Sinnamanur plates. In the smaller set of plates from the same village we have the victory of Marudur mentioned, but the portion containing the name of the king has not been recovered.

The son and successor of Köccâyan Rânasîhâra was Mâravarman Râjasimha I who has been strangely miscalled Târ-Mâran by the epigraphists. The Sinnamanur plates (larger) only mention him and all that we know of him is derived from the Vâlvikkûdi grant. He seems to have been a worthy successor of his father and won important successes against the Pallavas and in the Kongu country. The Madras Museum plates call him Pallavabhanjana and the Sanskrit portion of the Vâlvikkûdi grant says that he defeated Pallavamalla who fled from the field of battle. In a highly ornate passage the Tamil portion of the same grant ascribes to him a series of victories at Neçuvalal, Kuṟumaḏai, Maṇṇikuricci, Tirumangai, Pûvaĵur, Koḻumbalur and another place (whose name is not legible) and then says that the Pallava king was deprived of his splendour at Kuḻumbûr where the Pândya captured numberless elephants and horses from his enemy’s forces. There seems to be little room for doubt that here we get the Pândyan version of the campaigns which led to the siege of Nandivarman Pallavamalla in Nandigrâma by the Tamil princes which was raised by the victorious general of the Pallava King, Udayacandra by name, who won several successes against his foes as narrated in the Udayendiram plates of Pallavamalla. Dubreuil has suggested that the Pândya king espoused the cause of a son of Paramâsvavarvarman II who was kept out of his throne by the usurper Nandivarman Pallavamalla and that this Pândyan interference in Pallava disputes may be traced to a marriage connection which Köccâyan contracted with a Pallava princess.1 However that may be, there seems to be little reason to doubt that.

1 Dubreuil, The Pallavas, pp. 68-9. M. Dubreuil seems to assume that Arikkâry Parânskâsa’s son was a Parântaka; but he was only a Jaṭîla according to the Sanskrit part of the larger Sinnamanur plates. It may also be noted that Nelvâlì seems to have been fought by the Pallava king against a Sabara king Udayana; and only at Maṇṇaiikkûdi is Udayacandra said definitely to have faced the Pândyan forces.
Māravarman Rājasimha Pāṇḍya I was the contemporary and opponent of Pallavamalla. Now, turning to his campaigns elsewhere, we find that he defeated his foes at a place called Periyalūr and crossed the Kāvēri to bring about the subjugation of Māḻakongam which has been located on the borderland of the modern Trichinopoly and Tanjore districts.¹

The Māḻava king who was reduced to subjection gave his daughter in marriage to the Pāṇḍyan king. From the Māḻava country Rājasimha proceeded to Pāṇḍikkōḍumudi where he 'worshipped the lotus feet of Paśupati and gave away with great pleasure heaps of gold and lustrous gems'. This perhaps means that the conquests of the Pāṇḍyan king extended up to Koḍumudi. We also learn that he contracted relationship with the Ganga king. The details of this transaction are given later on in the Vēḻvikkuḍi plates in narrating the achievements of Māṟangāri, ājnapti of the grant. We learn that this Māṟangāri was aided by Pūrvarājar (eastern kings) in a big fight at Venbāi in which the powerful Vallabha king was beaten when the Ganga princess was secured and offered in marriage to the Pāṇḍyan prince who is referred to as Kongarkōn and who may have been the son of Rājasimha by the Māḻava princess. It is not easy to explain satisfactorily the political transactions referred to in this account. Mr. Krishna Sastri has observed, 'The information that a Ganga princess was married with the Pāṇḍya family is not mentioned in any of the Ganga records of this period which falls into the reign of Śivamāra I (A.D. 755–65). The Vallabha or the Western Chāḻukya king who was defeated on this marriage occasion was probably Kirttivarman II, who succeeded to the Chāḻukya throne in A.D. 746 or 747, and whose army is stated in his records to have defeated the army of the Kērāḷas, the Cholas and the Pāṇḍyas.'² It is

¹ See K. V. S. Aiyar, Ancient Dekhan, p. 129.

² E.I., vol. xvii, pp. 295–6; contra K. G. Sankara, Q. J. M. S., vol. x, p. 180, who treats the Māḻava princess as identical with the Ganga princess, i.e. holds மலையேடுக்குத்து யா of I. 24 — குமாரபிர்க்கான குமாரபிர்க்கான (l. 127). Dr. S. K. Aiyangar seems to identify Pūrvarājar with the Pallavas and treat Venbāi as a decisive incident in the long duel between them and the Chāḻukyas. (Introduction to The Pallavas of Kānchi, by R. Gopalan).
clear that much still remains to be explained before we can make a clear story out of these reference to the *sambandam* with the Gangarāja.

This king Rājasimha is also said to have performed many *Gōsahasras*, *Hiranyagarbhas* and *Tulābhāras* and to have relieved the distress of Brahmins learned in the Vedas. He is also reported, lastly, to have renewed Kūḍal, Vanji and Kōli. If this is a reference to the three capitals of the Pândyas, the Cheras and the Cholas, the power of Rājasimha must have been very great indeed.¹ His rule may be taken to have extended from about A.D. 740 to about, say, five years before A.D. 770 which was definitely in the reign of his successor, and corresponded to some regnal year later than the third in his reign.²

This successor was the son of Rājasimha by the Maḻava queen and the donar of the Vēḻvikkudi and the Madras Museum plates. These records together with the Ānамalai and Trichinopoly inscriptions give him the names Jaṭīla, Parāntaka, and Varaguṇa-Mahārāja besides Māranjaḍayan and Neḍunjaḍayan. It is possible to give an unusually complete

¹ This is how Mr. Krishna Sastri understands the text. He thinks that this Vanji was surely Karūr, though he wisely conceives that an older capital of the Cheras may have been another Vanji. But the text is not without difficulty. It runs ‘அல்லும்புறையில் கார்குரி மத்தியேம்பிரியல் பெங்கல் ஏமாகிய’. Mr. K. G. Sankara translates this into ‘renewed the walls named (ennum) Kūḍal, Vanji and Kōli’ and remarks: ‘All the walls might have been in Madura and only named after the other capitals in memory of a previous conquest of the Cholas and Cheras’ (*I.A.*, ii, p. 214). This explanation would be excellent, if Kūḍal were not there in the same rank with Vanji and Kōli. On the other hand Mr. Krishna Sastri’s translation is ‘renewed the palaces and the high ramparts (of the capital towns) named Kūḍal, Vanji and Kōli’ and as he points out, we must understand after ‘ennum’ some word like ‘nagarangaḷin’. An alternative suggestion of Mr. Sastri is to take *māṭamāṭamadil* to mean a capital city (*E.I.*, vol. xvii, p. 307).

² Māṭangārī who is the āṇatti of the Vēḻvikkudi grant of third year becomes *uttaramantri*, excavates the Ānамalai temple in A.D. 770 and apparently dies soon after—hence it seems necessary to make A.D. 770 some year later than the third in which Māṭangārī would appear not to have been *uttaramantri*. 
account of this king's reign. His inscriptions range from the third regnal year (Vēḻvikkudī) to the forty-third (at Ērvādi, 605 of 1915) and it may well be that he reigned for nearly fifty years, say A.D. 765–815. Very early in his reign he won a victory against the Pallava who was either Nandivarman Pallavamalla or some representative of his, at Peṇṇāgaḍam, on the south bank of the Kāverī. This place would appear to have been somewhere near Tanjore.¹ He also suppressed with a firm hand a local rising of Nāṭṭukkurumbu headed by Āy Vēḻ.² In the third year of his reign, Māṟangāri of the Vaidyakula of Karavandapura (Kaḻakkād in the Tinnevelly district) must have held an important place under the king, if he was not already uttramantri (chief minister), as he figures as the āṅapīṭ in the Vēḻvikkudī grant. We have seen that he had a part in bringing about the marriage alliance of the ruling family with a Ganga princess in the previous reign. This same Māṟangāri alias Madhurakavi built a stone temple for Viṣṇu (Sīḷāṛham, Kāṟṟaḷi) in the Ānamalai hill, six miles to the east of Madura and made a gift of a rich agrahāra in the neighbourhood to the Brahmins evidently on the occasion of the setting up of the image of Narasimha in the temple. This was in A.D. 770 and Madhurakavi seems to have died soon after. His brother Māṟan Eynan who also became uttaramantri perhaps succeeding to the position held by Madhurakavi made further additions to the temple of Viṣṇu and thus finished the work his brother had left incomplete.³ Besides these two brothers,

¹ K. V. S. Aiyar, op. cit., p. 133 points out that inscription No. 314 of 1907 locates the village in Tāṉjavūr Kūṟṟam. Inscription No. 51 of 1895 of the fourth year of Māṟanjaḍayan at Tillaisthānam near Tiruvaiyār may be taken to confirm this. But see A.R.E., 1906–7, p. 53, para 21.

² The Vēḻ seems to have been local chieftains somewhat resembling the feudal barons of mediaeval Europe. The Tamil Sangam dictionary under Vēḻir quotes the Abhīdāṇacintaṁapī and calls them ṣ̐ ṛ ś ṛ ś ṛ ṛ ś ṛ ś ṛ ś ṛ ś ṛ ś ṛ ś. Nāṭṭukkurumbu may be Kūṟumbanād as suggested by Mr. H. K. Sastri.

³ See E.I., vol. viii, pp. 317 ff and Trav. Arch. Series, vol. i, p. 157 and n. 23. Mr. Gopinatha Rao has observed (n. 21), 'It is curious to note that a shrine for Narasimha, the Brahman lion-god, was excavated in the Ānamalai hill (the Jaina Elephant hill). Perhaps it was intended to symbolize that the lion of Brahminism put down the elephant
other, members of the same family appear to have been occupying high positions in the government under Parantaka Neţunjadayan. Dhîrataran Mûrti Eýinan, who is probably mentioned also in the Veḷyvikkudi grant as a subordinate, was perhaps another brother of Madhurakavi and was mahâsâmanta in the seventeenth year of the king when the grant recorded in the Museum plates was made; his family is referred to as 'srîjñânapîram srîvikrântaravî sañ notesam taimi sannâmânam saññâmânam'. Another member of the same family was Sàttan Gañavadi who was also mahâsâmanta earlier than Mûrti Eýinan in the sixth year of the king’s rule. The Vaidyakula of the fortress city of Karavandapura (was Vangañandai another name for the same city?) thus occupied a prominent place among the king’s officers; but it cannot be taken as established that the Madhurakavi of this family was the same as the Vaiśṇava Añvår, in spite of the similarity in name and religious faith between the two.

To return to the military transactions of the reign; before the seventeenth year of his reign this king appears to have extended his conquests considerably to the north and it would appear that much of the fighting was undertaken against the same old foes as had opposed his father in his northern wars. There is some reason to believe, however, that the victory of Neţunjadayan was at many points more complete than that of his father and that his campaigns had, speaking relatively, somewhat more permanent results. He fought at Veḷlûr, Viññam and Seîiyakkuḍî against foes about whose identity nothing is known. He put to flight Adigan of the bright lance in the two battles of Aýiravellî Ayîrûr and Pugaîiyûr on the north banks of the Kâvëri.

Jainism. For the orthodox legend about this hill and temples see chapter I (ante).


2 See Venkayya in A.RE., 1907–8 where the identity is proposed and Sên Tamî, vol. iv, p. 339 and vol. vi, pp. 493–6 for a criticism by Mr. Gopinatha Rao; also K. G. Sankaran, Q.J.M.S., vol. x, p. 185. Also Mr. Gopinatha Rao’s Sri Vaiśṇavas, pp. 18–20 for a retraction of the Sên Tamî article.
and captured his chariot together with several of his war horses. In his war against the Pândya king, Adigan was aided by the Pallava and the Kērāḷa whose forces advanced from the east and the west and were repulsed with great loss by the opposing Pândyan forces. Evidently as a result of these campaigns, the king of Western Kongu was captured with his elephants and sent into confinement within the walls of the Pândyan capital Madura and the whole of the Kongu country came under Pândyan rule. It is well known that a family of chieftains named Adigans or Adigamāns ruled from Tagaḍūr (Dharmapuri) in the Kongu country. We may take it that the Adigan who was repulsed at Ayirūr and Pugaṭiyūr was a feudatory of the Western Kongu chief who fought against the Pândya on behalf of his master and the appearance of the Kērāḷa and Pallava forces in the campaigns may be explained as the result of a combined effort of the other three chief powers of the Tamil land to set some limit to the growing aggression of the Pândyas. The coalition apparently failed and as a result there was a considerable extension of the territories under Pândyan rule. This extension seems to have been sufficiently permanent to allow the king to undertake the construction of a temple of considerable size (කාණ්ඩියීයක පැරණි මුහුද) to Viśṇu in a place called Kāṇṭihāyappērűr which seems to have been in the Kongu country.

1 See E.I., vol. vi, p. 331; also A.R.E., 1906, part ii, para 34.

2 Mr. Venkayya (I.A., vol. xxii, p. 66) is inclined to identify Adigan with the Western Kongu king captured and imprisoned at Madura. But lines 25–34 of the Museum plates when carefully analysed seem to support better the reconstruction suggested in the text. Re. Tagaḍūr, see A.R.E., 1901, p. 5.

3 Mr. Venkayya was naturally in great difficulty in 1893 when he tried to identify the places mentioned in the Madras Museum plates. But he spent great ingenuity over the names Kankabhūmi and Kāṇṭihāyappērűr and tried to connect them with Tirukkūkkūṟam and Kāṇṭhipuram. (I.A., xxii, pp. 66–7). All this was of course wrong. Kankabhūmi in the context only stands for some distant land up to which the fame of the Pândyan king reached and has nothing to do with ‘Kites’ or the Ganges. See e.g., under ‘Kanka’ in Fleet’s Topographical List, I.A., xxii, p. 180. Mr. T. A. Gopinatha Rao has drawn attention to the mention of ‘කාණ්ඩියීය මුහුදු නිදහස’ in the Periyapurāṇam, v. 88 in Eyarkōṅkalik-kāmanāyuvār Purāṇam. I am,
Perhaps the inscriptions at Trichinopoly (414 of 1904) and Ambāsamudram (105 of 1905), dated in the eleventh and the sixteenth years of the king may be taken as records connected with the wars we have just described. The Trichinopoly inscription refers to the destruction of Vāmbli and the king’s encampment at Niyamam in the eleventh year. The Ambāsamudram record contains a gift made five years later from the king’s camp at Araṣūr on the banks of the Peṇṇai in the Tōṇḍainād. It may be mentioned, by the way, that though this king is called ‘paramavaismpyavan’ in the Museum plates and builds a temple to Viṣṇu in Kānji-vāyyppērrūr, he does appear to have been quite ready to encourage Śaivite temples and endow them richly. The Trichinopoly and Ambāsamudram inscriptions just referred to may be quoted in evidence of this; a record of the thirteenth year of the king (155 of 1903) found at Tiruccendūr mentions a considerable endowment from the proceeds of which the cost of regular worship in the temple of Kumāra all the year round was to be met. Yet another inscription of the thirty-ninth year (104 of 1905) records the gift of three lamps to the god Tiruppōttudaiya Bhaṭārīr of Ambāsamudram.

The Museum plates also mention that Neṇunjaḍayān conquered the king of Veṇād (South Travancore) and captured large numbers of his elephants and horses along with his treasures and his country. In the campaign that led to this annexation, the strongly fortified port of Viḷḷiṇam was attacked and destroyed by the Pāndyan forces. Viḷḷiṇam seems to have been a great and flourishing emporium which often roused the cupiduty of the foreign invaders of Travancore; it would appear to have recovered rapidly after each disaster that befell it, for we find it still forming the subject of attack by the Chola emperors three centuries after the days of Neṇunjaḍayān. The first conquest of Veṇād thus referred to however, unable to trace the presence of even the ruins of a Viṣṇu temple in this place, if it is identical with Pērur in the Coimbatore district.

1 Cf. Venkayya (I.A., xxii, pp. 64–5), who makes a similar inference from the salutation to Brahma, Viṣṇu and Siva in order in the Madras Museum plates.

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in the Museum plates must have taken place before the seventeenth year of the king's rule. It was soon after this conquest that the king undertook the task of strongly fortifying Karavandapuram (which has been identified with the village of Kaḷakkād in the Tinnevelly district) perhaps because it was on the frontier of the newly conquered country. At any rate Veṇāḍ does not seem to have accepted this conquest as final, and we have evidence in the Trivandrum Museum stone inscription (277 of 1895) that the king was still fighting in the neighbourhood of Viḷiṅam more than ten years after his first invasion. It may also be noted that another inscription found at Kaḻugumalai (43 of 1908) records an expedition in the twenty-third year of the king's rule in which he went against Saḍayan Karunandan of the Malaiṅaṇḍu and destroyed Ariviyūrkkōṭṭai which evidently belonged to this mountain chief on the present Travancore frontier.¹ This Karunandan appears to have been a member of an ancient family of Āy chieftains associated with the Podiya mountain and perhaps friendly to the kings of Veṇāḍ in the period of their struggle against the Pāṇḍya expansion.

No records of any fight undertaken by the king after the twenty-seventh year have come down to us. But there seems to be no reason to doubt that he reigned for nearly fifty years; though it is not easy to decide such questions beyond the reach of doubt, we may ascribe to this king the inscriptions (863 of 1917 and 605 of 1915) of the forty-second and forty-third years of Māṛanjaḍaṇyan found respectively at Kaḻugumalai and Ėrvaḍi. There is reason to believe that this king was among the most powerful of the rulers of the Pāṇḍya dynasty in this age, and it was perhaps under him that the territories under the rule of the Pāṇḍyas attained a great and permanent extension by his successes in the Kongu country and in the Veṇāḍ. The sway of Parāntaka

¹ See T. A. Gopinatha Rao in Trav. Arch. Series, vol. i, pp. 3–5. His arrangement of the Pāṇḍyas of course differs from that followed here. But there seems to be little difficulty in the way of ascribing the Kaḻugumalai record to our king. Mr. V. Rangachari seems to have misunderstood No. 43 of 1908 (see p. 1465, entry No. 250 of his Inscriptions of the Madras Presidency).
Neţunjaţayan extended far beyond Trichinopoly into the Tanjore, Salem and Coimbatore districts, and all that lay south was also under him.

One very interesting question, which is as elusive as it is interesting, that is connected with the name of Varaguṇa is that of the date of Māṇikkavāsagār. Before the discovery about 1906, of the larger Sinnamanur plates and other records there was only one Varaguṇa known, and that was the king of the legend of the vision of Śivalōkam in the Tiruvilaiyāgal. And this reference to a Varaguṇa did not help very much in deciding the age of the Śaiva saint who refers to the king in the Tirukkōvaiyār; but since two Varaguṇas became available to history from the new epigraphical finds, several scholars have, with great eagerness, sought to fix the age of Māṇikkavāsagār by identifying the Varaguṇa mentioned by him with one or the other of these kings. But it does not seem that this epigraphical short cut to the date of this saint is in any way better supported than that other effort to fix the age of the Sangam from the references in the Vēlvikkudi grant which we have seen no reason to accept as satisfactory. But it is not possible to pursue the question of the age of Māṇikkavāsagār at any length here; it can only be stated that there are serious difficulties in the way of assigning Māṇikkavāsagār to the reign of either of these kings in the eighth or the ninth century A.D. and that the Varaguṇa Pāṇḍya referred to in the Tirukkōvaiyār must still be taken to be the Varaguṇa of legend about whom, as yet, we do not know anything more than is contained in that story.¹

¹ See Venkayya in E.I., vol. ix, p. 89 and M. Srinivasa Aiyangār, Tamil Studies, pp. 401 ff. and contrast, Pandit V. Swaminatha Aiyar in his Introduction to the Tiruvālāvayudaiyār Tiruvilaiyāgal, first edition, pp. 66–7, who supports an early date by a number of weighty literary references; also Messrs. K. G. Sesha Aiyar and Ponnambalam Pillai in the Tamilian Antiquary. The arguments of Mr. Sesha Aiyar seem to be complete as a refutation of the epigraphists’ position, and Mr Pillai approaches the question of the date of the saint from a different standpoint, that of the Christian Church in Malabar.

Minor considerations apart, the main points in the question seem to be the following: Māṇikkavāsagār does claim that the miracle of the
transformation of foxes into horses was performed by Sivan on his account (இசைக் குறிப்பிட்டு) in Tiru Ponnūṭal, l. 45; also Tiru Ammānai, ll. 17–18; Tiruvārattai, ll. 14–15 and Anandamālai, ll. 25–26, to save him from the consequences of his master’s wrath. And Appar, by general consent the earliest of the three Tēvāram hymnists, does refer to this miracle and also to a Vācaka in a manner which seems to leave no room for doubt that it is a reference to our saint. Then there is the fact that in all the traditional lists of Pāṇḍya Kings, the contemporary of Māṇikkavāsaṅgar is placed several generations before Kūn Pāṇḍya, the contemporary of Gnānasambandar. It must also be noticed that Māṇikkavāsaṅgar’s life and history occupy a rather earlier, and perhaps more conspicuous place in the cycle of the Madura sports of Sivan and that it has not been possible to recognize so far any clear epigraphical references except to the last of the kings in the lists given in the different versions of these stories. It seems a natural inference from all this that Māṇikkavāsaṅgar, the antagonist of Buddhism, was older than the saints of the age of Sambandar whose chief contests appear to have been with the Jains.

The chief argument against this conclusion has generally been found in the absence of any reference to Māṇikkavāsaṅgar in the catalogue of Śaiva saints (Tiruttunṭattogai) given by Sundaramūrti, who may be taken to have lived within a century of Gnānasambandar, the contemporary of Arikāsari Parānkuśa in the late seventh century. This may have been an accident, and at best an argument from silence cannot be pressed far. But Mr. Seshu Aiyar has pointed out with great plausibility that the expression ‘விகாரப்புற்சாரைத்தாய் புனூத்தா’ in Sundara’s list of saints does refer to our saint as it fits in very well with the traditional history of his life and doings. Those who hesitate to accept this suggestion are influenced by the authority of Nambi Āṉṭar Nambi and his successors, who have regularly followed him in interpreting this expression as a reference to the poets of the Madura Śangam. Great as must be the authority of Nambi and his successors in matters of religion and theology, I have no hesitation in declaring with Mr. Seshu Aiyar that the history involved in their interpretation of the Tiruttunṭattogai seems to be, much if it, wrong. The point is that continuity in religious tradition seems to be quite compatible with a break in secular historicals tradition. For an illustration I may refer to the case of another saint in the list, Seruttupai, who is spoken of as a king of Tanjore by Sundaramūrti; Nambi makes no mention of his having been a king at all, evidently because in his day nothing was known about such a ruler of Tanjore; and a little later, Ṣekkiḷaṅ in his Periyapurāṇam actually makes a Vaiśya (வைணவபெரியபுராணம் வைணவம்) of this king of Tanjore.

My conclusion therefore is that Māṇikkavāsaṅgar must be taken to have preceded the Tēvāram Trio and that once more epigraphy, despite the great advances it has made in recent years, fails to establish the large claims made on its behalf in the matter of settling beyond possibility of doubt the chronology of early South Indian History.
CHAPTER VI

THE FIRST EMPIRE—(Continued)

The son and successor of Parāntaka Neḍdunjaḍayan alias Varagūṇa was Śrī Māra, Śrīvallabha whose reign may be taken to have extended from, say, A.D. 815 to A.D. 862. He also had the Ḗkavīra and Paracakrakōḷāhala. All that we know of this king is derived from the larger Sinnamanūr plates. From the way these plates begin to furnish rather important historical data from this point onward, it would almost appear that the composer of this inscription had the Vēḻvīkkūḍi grant before him and avoided, by design, dwelling on the events already recorded in that grant. However that may be, what we learn about Śrī Māra Śrīvallabha goes to show that he succeeded not only in maintaining the power handed down to him by his father, but even found it possible to extend it to Ceylon. The Sanskrit part of our record tells us that this king brought the whole world (a hyperbole for S. India?) under the protection of his umbrella and became well-beloved of his subjects (Prēma-pāṭram prajānām) after defeating in battle such diverse foes as the Māyāpāṇḍya, the Kēraḷa, the king of Simhaḷa, the Pallava and the Vāḷlabha. The Tamil portion confirms this and adds further that the king won victories at Kunnūr and Viḷiśam as well as in Ceylon, and that he repulsed with great loss a confederation of Gangas, Pallavas, Cholas, Kalingas, Magadhas and others who offered battle at Kuṭamōkkku of Kumbakonam. This victory would appear to have greatly increased the king’s military reputation and furnished the occasion for the high-sounding title Paracakrakōḷāhala.

We seem to have no means of elucidating the references to the victory over the Kēraḷa and the fight at Viḷiśam except by supposing that trouble from this quarter seems to have been more or less permanent and that the western country never reconciled itself to the yoke of its Pāṇḍya
neighbour. It is however possible to say something on the references to the conquest of Ceylon and the victory at Kuđamūkku over the Pallava. The evidence of the Mahāvamsa confirms in some measure the statement in the Pāṇḍya grant regarding the conquest of Ceylon.¹ According to that chronicle there was a Pāṇḍya invasion of Ceylon during the reign of the Singhalese king Sēna I. The Pāṇḍya victory in the battle fought at Mahatalita was complete ‘and the army of king Pāṇḍu spread destruction all over the land’. The Singhalese king fled from his capital and took refuge in the Malaya country. Prince Mahinda, the ‘sub-king’ committed suicide and was followed by others in this act and prince Kassapa, after an exhibition of personal valour, also fled. The Pāṇḍya forces took possession of the capital, carried away a large amount of booty ‘and made Lanka of none value whatsoever’ and eventually the Pāṇḍya king entered into a treaty with the fugitive king of Ceylon restoring the country to him. After this, the chronicle records a counter-invasion of the Pāṇḍya country by the Singhalese in the reign of their next king Sēna II. And this throws some light on the Māyāpāṇḍya, the Pāṇḍya pretender of the Pāṇḍyan inscription. When Sēna II was preparing for a counter-attack on the Pāṇḍyas, ‘it came to pass that at that very time a prince of the royal family of Pāṇḍu was come hither, having formed a design to overthrow that kingdom because he had been ill-treated by his king’ (li. 27). Sēna II allied himself with the rebel Pāṇḍya prince and invaded the mainland and succeeded in besieging the very capital of the Pāṇḍyas. The king of the Pāṇḍyas ‘fled from the field of battle on the back of an elephant, and gave up his life in the wrong place. And his queen also died with him at the same time’ (li. 38). ‘The Singhalese took possession of the city, crowned the Pāṇḍya prince who had sought their help and returned to Ceylon with a large amount of booty including the treasures carried away by the Pāṇḍyas when they invaded Ceylon’ (Venkayya).

¹ A summary of chaps. I and li of Wijesinha’s translation is given by Mr. Venkayya at pp. 55–6 of A.R.E. for 1907–08. It may be noticed here that M. Dubreuil, The Pallavas, pp. 70–71 in his account of these transactions considers only chap. li of the Ceylon accounts.
This narrative of events given in the *Mahāvamsa* cannot all of it be accepted as history. First as to chronology. The traditional dates for Sēna I and Sēna II are A.D. 846 to 866 and A.D. 866 to 901. We have assigned to Śrimāra, roughly, A.D. 815-862 so that the counter-invasion from Ceylon would fall in the reign of the successor of Śrimāra; but it is not possible to accept this arrangement, if we propose to identify the Pāndya prince who appealed to Sēna II and the Māyāpāndya who was conquered by Śrimāra. It has been pointed out that a correction of twenty-four years must be introduced into the *Mahāvamsa* chronology of this period in the light of the established dates of South Indian history with special reference to the early Cholas of the Vijayālāya line.¹ This correction will give the dates 822 to 842 and 842 to 877 roughly for the reigns of Sēna I and Sēna II and thus reconcile the chronology of the narrative in the *Mahāvamsa* with that of Śrimāra's reign as fixed by independent evidence. But then there are other difficulties as well. The Pāndyan side of the evidence makes the ruling king successful in repelling a Māyāpāndya and thus keeping his throne to himself at the end of the struggle; the Ceylon account makes out a disaster of the first magnitude to the Pāndyan kingdom from the story of the counter-invasion undertaken by Sēna partly in support of the Pāndya prince. There is no possibility of reconciling these accounts; one of them must be rejected as untrustworthy. Now, on the face of it, it seems impossible to suppose that such a serious disaster befell the Pāndya power in the reign of Śrimāra and that the Sinnamanūr plates suppressed the truth or deliberately gave a false account of the reign. On the other hand, the *Mahāvamsa* is a highly embellished and poetic account of the history of Ceylon.² And one cannot help feeling that in this chapter of the *Mahāvamsa* some transactions belonging to a

¹ See Dubreuil, *The Pallavas*, pp. 70-71; Hultzsch in *J.R.A.S.* 1913 does not discuss chaps. I and II, a rather strange omission in an otherwise complete study of the synchronisms between Singhalese and South Indian history.

² See *I.A.*, vol. xxxv, 153 ff, for translation of an important criticism of this book and other Ceylon chronicles by Geiger.
later age (twelfth century A.D.) have been repeated perhaps to take off the edge from the story of the conquest of Ceylon by the Pándya king, narrated a little earlier. When we come to the Pándyan civil wars of the twelfth century in which Ceylonese kings often interfered, we shall see that the Mahāvamśa persistently colours the account favourably to the Ceylonese kings and commanders. Our conclusion, therefore, is that Śrīmāra did carry out a successful raid against Ceylon and that he repulsed the attempt at retaliation brought about partly by the intrigues of an impostor, about whose identity nothing is known at present.¹

¹ Mr. Venkayya remarked (p. 56, A.R.E., 1908) of Śrīmāra: 'As he is also said to have conquered Māyāśpāndya, who must have belonged to his own family, there is enough evidence that there were internal dissensions among the Pándyas already in his reign'; and in this he has been followed by M. Dubreuil. But I do not think that Māyāśpāndya means 'a person belonging to the Pándya family'; if anything it means just the contrary, and does not support the inferences of Venkayya about internal dissensions which are far-fetched indeed. We cannot of course get any light on this matter from the Ceylon account; for any impostor, to make himself accepted in Ceylon, must have claimed kinship with the Pándya ruling family, Venkayya again is not any way more fortunate in his attempts to identify this Māyāśpāndya. He says: (ibid.) 'In this connection it is worthy of note that the relationship of No. 11 (my number 9) Varaguṉavarman to his predecessor is not given in the Tamil portion of the larger Sīnmanāṉār plates, while the Sanskrit portion of the same plates mention the relationship only indirectly. No. 12 (my number 10) Parāntaka is said to have been the younger brother of Varaguṉa and the son of Śrīmāra. Consequently it is not impossible that it was Varaguṉa who sought help from the Singhalese in order to secure the Pándya throne'. Mr. Venkayya appears in this case to have relaxed his usual standards about evidence in his anxiety to discover the identity of Māyāśpāndya. His whole argument turns upon the Tamil portion not mentioning the relationship of Varaguṉavarman to his predecessor, and the Sanskrit portion mentioning it only indirectly. The Tamil portion not only falls to mention relationships, in other cases, but omits all reference to Jaṉila Parāntaka; the Sanskrit portion mentions the relationship, but only 'indirectly'. I am unable to see any logic in the inference made by Mr. Venkayya from this supposed 'indirectness', Personally I am of opinion that much trouble might be avoided if the epigraphist give up the habit of treating the integral parts of one inscription in different languages as altogether different inscriptions. There is enough indication in the inscription that Varaguṉavarman ruled in his turn and enjoyed a fairly prosperous reign. This is the text:
When we turn next to study the circumstances of Śrīmāra’s success at Kuḍamukku, we get some light from the Pallava records of the period. Two facts are established beyond the range of doubt. First, Kuḍamukku is Kumbakonam as this name is given to the place in a record of the eighth year of Māranjadayan, most probably, Śrīmāra’s famous father. Second, the Pāṇḍya power was in this period fairly well established in the heart of the Tanjore district though there were frequent conflicts with Pallava forces across a shifting frontier in this direction,¹ the permanence of the

¹ ‘இருப்பு வெள்ளை விலங்குடைய தொலை் முகைத்துள் காரணம் பரார் உண்டு
சோழே விலங்குடையளிதிக்கு முகைத்து நுண்டு’

But Mr. Venkayya is not himself satisfied with the result he arrives at. He continues: ‘There is still another alternative. No. 12 Parāntaka is said to have seized a certain Ugra, apparently in the battle of Kharagiri. It may be that this Ugra was a Pāṇḍya prince with whom the former had to fight for the throne’. This makes matters worse. This Parāntaka did not reign till after his brother’s defeat at Sri Purambyam; his brother ruled at least eight years from the close of his father’s reign; and it is not clear how anything that took place in the reign or just before the accession of Parāntaka II can throw any light on the identity of Māyaṇḍya whom his father dealt with years before. The fact is, we know at present nothing more about both Māyaṇḍya and Ugra than what is mentioned of them in the Sinnamanūr plates and it is best to say so.

Mr. Venkayya also adds: ‘If the story of the Mahāvamsa be true, the discontented Pāṇḍya prince whether he was Māyaṇḍya or Ugra Pāṇḍya must have been on the Pāṇḍyan throne for sometime before he was replaced by No. 12 Parāntaka’. I am unable to concede that the story of the Mahāvamsa is true or that there was an interruption in the regular succession recorded in the Sinnamanūr plates. See however, K. V. S. Aiyar, Ancient Dekhan, pp. 140–1 who identifies Ugra with the protege of Sēna II.

¹ I may note here that I am not following M. Dubreuil’s arrangement by which Varagupa is made the opponent of Nandi at Teḷḷaṇu c. 830 A.D. If the opponent of Nandi at Teḷḷaṇu was a Pāṇḍya, as perhaps he was (see Dubreuil, The Pallavas, pp. 79–80) then he must have been Śrīmāra. It may also be observed that Dubreuil seems to exaggerate the significance of Teḷḷaṇu when he writes that ‘this glorious campaign enabled him to reign peacefully not only at Kāṇchi but also on the banks of the Kaveri’. The poetry of the Nandikkalambakam should not be mistaken for history. Contra Gopalan, The Pallavas of Kāṇchi, p. 137.

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Pândya occupation of this territory being shown by the presence of many Pândya inscriptions of this period in several places in the Tanjore district. From the provenance of the inscriptions of Nandivarman III it seems to be a reasonable inference that this contest continued through his reign with varying fortune. It seems not unlikely that the famous fight from which Nandi came to be known as Teḷḷāreṇḍi Nandi occurred in the course of these contests, and that in that battle Śrīmāra was the opponent who was beaten in the fight with Nandi. This must have been somewhere about A.D. 830. The victory of Kuḍamūkku won by Śrīmāra against the Pallavas and their confederates must then be taken to fall in Nandivarman’s reign. It seems quite natural to connect this battle mentioned in the Pândya inscription with another that is referred to in the Bāhūr plates of Nṛpatungavarman

—I follow the text of Mr. Krishna Sastri as amended and translated by Gopinatha Rao; see Dubreuil, The Pallavas, pp. 47-50. But the verse is not easy and there is no means of controlling the readings. Dr. Hultsch in his recent edition of the plates in the E.I., vol. xviii, pp. 5 ff. writes: ‘Of him (Nṛpatunga) verses 16 tells us that he supplied a Pândya king, whose proper name is not disclosed, with an army, and that he defeated some enemies, who are not specified either, on the further bank of the Aricit river. It may be concluded from verse 16 that Nṛpatunga allied himself with a Pândya king and undertook an expedition into the domains of the Chola king; and the text and translation as given by him support these statements. Looking at the verse from the Pândyan side it strikes me that Mr. Rao’s translation supported by Mr. Sastri’s text is the more probable; because (i) there seems to be little room for a Pândya-Pallava alliance in this period, (ii) the Cholas actually figure as the allies of the Pallavas in the Śīnmanāṇür plates and (iii) it seems probable that in verse 16 (Bāhūr) Kuḍamūkku of the Śīnmanāṇür plates is referred to as having taken place before the accession of Nṛpatunga (purā) and mentioned as a sort of introduction to the reprisal that followed under Nṛpatunga on the banks of the Aricit. It may also be that Nṛpatunga fought as a prince before his accession.

M. Dubreuil (The Pallavas, p. 71) may or may not be right in supposing ‘that the Pallava Nṛpatunga profited by the invasion of the Pândya kingdom by the Singhalase; but he is clearly misquoting verse 17 of the Bāhūr plates in support of his theory of the alliance of Nṛpatunga and Sēna II, which, he says, ‘seems to be confirmed by the Bāhūr plates which say that Nṛpatunga’s fame had spread beyond the seas as that of Rāma’ (italics mine). The text is ‘Khyāto na Kēvalam Bhumāvanamśminnapi Rāmavat’—famed not only on earth, but in other
who was the successor of Nandi of Teḷḷāṟu and came to power about A.D. 854. In the Bāhūr plates it is said: 'The army (of the Pallavas) which on a former occasion sustained defeat at the hands of the Pāndya, was, by the grace of this king (Nṛpatunga, i.e. by being led by him), able to burn down the hosts of the enemies together with the prosperity of their kingdoms on the bank of the river Aricit.' From this reference it is not clear whether Nṛpatunga's victory was won after he became ruler in his own right or earlier. Nor do we get any indication as to the interval between the defeat of the Pallava forces at the hands of the Pāndya and the retaliation under Nṛpatunga on the banks of the Aricit. The use of the phrase 'on a former occasion' with reference to the Pāndyan victory seems however to make it necessary to postulate some interval between the two engagements. We may conclude then, that if Nandi of Teḷḷāṟu began his reign with a victory against Śrīmāra, he lived long enough to sustain a defeat in his turn at Kuḍamūkku in spite of the fact that on this occasion he seems to have been supported by several of his allies; the tide turned once more against the Pāndya on the accession of Nṛpatunga whose youthful success at the Aricit—the river Ariśil, a branch of the Kāvēri which enters the sea at Karaikkāl,\(^1\) is recorded in the Bāhūr plates as we have seen.

The reign of Śrīmāra Śrīvallabha then appears to have been a mixed record of success and failure. The advent of an impostor to the throne, apparently aided in his rebellion by the Ceylonese troops, and the two defeats at Teḷḷāṟu and the Aricit at the hands of the Pallavas are evidence that the empire has begun to strain the resources of the Pāndya worlds like Rāma. I am also unable to follow him when he says that Śrīmāra was defeated at Kumbakonam in the face of the definite statement in the Sinnamanūr plates that Śrīmāra repulsed a great confederation of his foes at Kuḍamūkku. See also his remarks under Nṛpatunga at p. 81 of his Pallavas.

\(^1\) Hultsch, E.I., vol. xviii, p. 7. The fact that the Ariśil also passes near Kumbakonam may have led M. Dubreuil to identify the battles of Kuḍamūkku and Aricit; but we have no indication in the plates as to the site of the battle on the banks of the Aricit.
country; and the operations at Viḻiṋam may perhaps be accepted as proof that the conquered lands are not settled on a permanent basis and may assert their independence at the earliest opportunity. But there is no reason to doubt that Śrīmāra was a strong ruler who found it possible in the midst of so much trouble to maintain his power intact and hand it down at his death to his elder son Varaguṇavarman whose accession can be placed definitely in A.D. 862.

About this Varaguṇavarman we learn nothing more than his name from the Sinnamanūr plates. The only fact that can be referred to his reign with any amount of certainty is his fighting a great battle at Śrī Purambiyam and losing it. It may also be that a record (690 of 1905) of Māranjaṭṭayan which incidentally mentions an expedition against Iḍavai also belongs to the time of this ruler.\(^1\) Iḍavai has been identified with a village of the same name in the Chola country referred to in Chola inscriptions of a slightly later date. At the battle of Śrī Purambiyam the Western Ganga king Prithivipati lost his life.\(^2\) The latest date known for Prithivipati\(^3\) is A.D. 879, so that the battle of Śrī Purambiyam must be placed about A.D. 880 at the earliest, and Varaguṇavarman must be taken to have reigned at least up to that date. Now the last incident we noticed in the long duel between the Pāṇḍyas and their neighbours in the north, the Pallavas, was the battle of the Aricitt. After that battle Nṛpatunga would appear to have had a peaceful time with the Pāṇḍyas who were for the rest of the reign of Śrīmāra and for several years after the accession of Varaguṇavārman apparently compelled to recognize the position Nṛpatunga had established for himself by his early success. It is also interesting to observe that it was during this period that Vijayālaya captured Tanjore and made the city his own and it is not unlikely that the Cholas and the Pallavas were on friendly terms in


\(^3\) Dubreuil, The Pallavas, p. 82.
this period as the Sinnamanur plates imply. After the death of Nṛpatunga, when his successor Aparājīta came to the Pallava throne about A.D. 880, it would seem that Varaguṇa made an attempt to reassert the waning power of the Pāṇḍyas in Cholamandalam and Tondaimād. The expedition against Içavai may well have been directed against the rising power of the Cholas. The king then ruling was probably Āditya I, the son of Vijayālaya, who came to the throne almost at the same time as his Pallava contemporary Aparājīta. This attack on Içavai was apparently successful and Varaguṇa was enabled to carry his arms further north. The Pallava king Aparājīta was aided on this occasion by his Ganga feudatory Prithivipati I and the opposing forces of the Pāṇḍyas and the Pallava had an encounter at Śrī Purambiyam identified with Tiruppurambiyam near Kumbakonam.1 In this battle

1 See A.R.E., 1906, pp. 47–8. I am unable to follow Mr. Gopinatha Rao in his statement: ‘It is known from other records that Āditya and the Pāṇḍya King Varaguṇa marched against the Pallava, Nṛpatunga Varman, otherwise known also by the name of Aparājīta Varman, defeated and killed him’. (E.I., vol. xv, p. 49). But see Dubreuil, The Pallavas, pp. 83–4. I believe inscription No. 337 of 1912 does not mean that the Cholas were the friends of Varaguṇa. The appearance of the Cholas among the opponents of Śrīmāra at Kuḍāmākku and the expedition against Içavai strongly support the view that the Cholas were the friends of the Pallavas and the foes of the Pāṇḍyas till the battle of Śrī Purambiyam. Again, as Dubreuil points out, if Aparājīta is only a pseudonym of Nṛpatunga, there would be only one battle, that of Śrī Purambiyam. Then we shall have to assume that at this battle Aparājīta was beaten by Āditya as mentioned in the Tiruvālangaṅgu plates of Rājendra; but this is contradicted by the Upayendiram plates of Prithivipati II which state that victory in Śrī Purambiyam was with Aparājīta and that Varaguṇa was beaten in the battle. The verse may be quoted.

य: श्रीपुराणवद्बाहवमूलक्ष्यरः पाण्डेरश्वरे वर्गणं सहस्विविजयं |
कुस्तवथ्युक्तमेतरज्ञातदादभवेत्यवधे बृहददिवविज्ञाम ||

It is not likely that, if Varaguṇa was beaten, and Āditya was his friend in this battle, Āditya got the whole of the Pallava country or even a part of it as a result of this fight. On the other hand if Āditya helped Aparājīta in his victory, he might have claimed a share of the spoil and later on proceeded to make the other attack which transferred the Pallava dominions to him as the Tiruvālangaṅgu plates imply. And this, in my opinion, is what happened actually. I am unable to see
although the Western Ganga king Prithivipati I lost his life, still victory was with Aparājita and the Pāṇḍya advance was rolled back. It may be that Āditya I (the Chola) was also on the side of Aparājita and was able to get for himself some of the territory gained by the confederates on the repulse of the Pāṇḍya invader. All this must have been in A.D. 880 or very soon after.

Varaguṇavarman does not appear to have long survived the defeat at Śrī Purambiyam. He seems to have died childless and was followed on the throne by his younger brother Śrī Parāntaka alias Viranārayaṇa Saḍyan. Three verses in the Sanskrit part of the Sīnmanānur plates state (i) that he captured singlehanded the haughty Ugra near Kharagiri together with his elephants whose tusks were reeking of the blood of opposing forces killed in battle, (ii) that this pious king endowed many agrahāras, and numberless devasthānas and taṭākas, and (iii) that he had for his queen Śrī Vānvan Mahādevī who resembled Lakṣmī and Indrāṇī, the consorts of Viśṇu and Indra. The Tamil account generally confirms these statements and says further that he destroyed Pennāgaṇam and fought in the Kongu country. It is not possible, in the present state of our knowledge, to attempt to elucidate the battle of Kharagiri, the destruction of Pennāgaṇam and the fight in Kongu. The last two events may be taken as some evidence that, though hard pressed by its foes, the Pāṇḍya power was still struggling to maintain itself in foreign lands. And the name of the queen suggests that she was a Chera princess, and it may be tentatively assumed that the name of Śravānmaḥādevī, a flourishing little town adjacent to the railway station Shermadevi in the Tinnevelly district, has some connection with the name of this queen. Perhaps this marriage is also some indication that, for one reason or another, the reign of this king was marked by happier relations with the Chera kings than was usual in this age. We may assign conjecturally the last twenty years of the ninth century as the period of this king’s rule.

why Dubreuil must place Śrī Purambiyam in Nṛpatunga’s reign or ‘admit that Nṛpatunga was killed in the battle of Śrī Purambiyam’ (p. 83).
Parāntaka Viṅgana was succeeded on the throne by his son by Vānavanmahādevī, Maṇavarman Rājasimha II, the donor of the larger Sinnamanār plates, the discovery of which has meant the recovery, to a very large extent, of the Pāndya history of this period. This grant is dated in the sixteenth year of the king’s reign and it is likely that he reigned some years after. His rule may therefore be taken to have extended from about A.D. 900 to about 920 or a little later. The Sanskrit part of the record of the king’s reign though it comprises four fair-sized ślokas contrives to tell us just nothing about the king or his achievements as a ruler. The Tamil account vies with the Sanskrit in fulsome flattery of the king, but happens to mention a few facts. But the obscurity of the diction and the gaps in the text render it extremely difficult to be sure of the ground. With this caution, it may be noted that a battle at Ulappilimangalam is mentioned, another fight with Tanjayarkon (the king of Tanjore) and perhaps also an attack on Vanji.1 We learn also that the king had the titles—Viṅgana, Śrīkānta, Rājasikhāmaṇi and Mandara Gaurava. Among his foundations are mentioned numberless Paḻlicccandams which seem to be Jain temples or endowments in their favour.

Rājasimha II, however, may be surely identified with the Pāndya King Rājasimha who is said to have been beaten by the Chola Parāntaka I (vide the Udayandiram plates of Prithivipati II)2 and this fact enables us to get some light on his fortunes from the records of the contemporary Chola monarch. This king Parāntaka I Chola came to the throne in

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1 It will be observed that Venkayya’s summary of the reign mentions only that the king defeated the Chola (p. 51 of A.R.E., 1907). He is perhaps right in the caution he observed. The text I have been using of this inscription is that given by Mr. A. S. Ramanatha Aiyar in the Śen Tamiḻ, vol. xxiii. When I applied to the Government Epigraphist for a transcript of the text he had with him, I got the strange reply that the copy could not be given as it was undergoing publication in S.I.I. (Texts) series.

A.D. 907. Before his accession the Chola power under Aditya I had risen into some prominence by important successes against the Pallava Aparājīta who seems to have lost the bulk of his territory to his new foe. It is not unlikely that Aditya, late in his lifetime, undertook a campaign against his southern neighbour and that this campaign furnished the occasion for his son calling himself Madhurāntaka or Maduraikona. This title of Parāntaka appears as early as the third year of his reign, A.D. 910. The Pāṇḍya king Rājasimha had to look about for allies and he turned to Ceylon. The ruler of Ceylon at the time was not unwilling to aid the Pāṇḍya king and sent an army to the mainland. Rājasimha, so reinforced, made an effort to retaliate on the Chola power and invaded the Chola country; and thus began the second war which Parāntaka fought against the Madura troops. A decisive battle was fought at Vellur (a place not identified) and the defeat of the Ceylon and Pāṇḍya forces was complete. The Udayēndiram plates say of Parāntaka Chola: 'His army, having crushed at the head of a battle the Pāṇḍya king,

1 A.R.E., 1906, p. 51, para 21 for the date of accession of Parāntaka Chola. See A.R.E., 1907, pp. 58–9 for the wars of Parāntaka against Madura, a masterly account by Venkayya. Also Hultzsch in J.R.A.S., 1913, pp. 524–6 partly based on Venkayya. My version of the wars given in the text does not differ materially from Venkayya's. The changes I am inclined to make are (i) to base the 1st war only on the reference in the Mahāvamsa and the probabilities suggested by Inscription No. 29 of 1907, dated in A.D. 910 (See A.R.E. 1911, part ii, para 4), (ii) to treat the entire series of stanzas in the Udayēndiram and Tiruvālangādu plates as references to the second war of Venkayya, (iii) to follow Hultzsch in making the 'unsuccessful effort to obtain the Pāṇḍya crown, etc., from Ceylon an event of the last years of Parāntaka's reign. Mr. Venkayya seems to have thought that Maduraiyum Īlamum-Kona was a brand new title justified by a fresh attack on Madura and Ceylon together: but this strikes me as an unnecessary assumption. The title Maduraikona might simply have changed to Maduraiyum-Īlamum-Kona, after the invasion of Ceylon. I may add also that when he proposes to date the third war of Parāntaka against Madura towards the close of his reign and apparently c. 943 A.D. A.R.E., 1907, p. 59, he seems to be forgetting the Inscription No. 63 of 1905 found near Madura and dated in the thirty-third year of Parāntaka to which he had drawn pointed attention two years previously (A.R.E., 1905, p. 42). See also A.R.E., 1926, part ii, para 16.
together with an army of elephants, horses and soldiers, seized a herd to elephants together with (the city of) Madhura. Having slain in an instant, at the head of a battle, an immense army despatched by the lord of Lanka, which teemed with brave soldiers (and) was interspersed with troops of elephants and horses, he bears in the world the tittle Sam-grāma Rāghava (i.e. “Rama in battle”) which is full of meaning. When he had defeated the Pāndya (king) Rājasimha two persons experienced the same fear at the same time: (Kuvēra), the lord of wealth, on account of the death of his own friend, (and) Vibhīṣaṇa on account of the proximity (of the Chola ‘dominions to Ceylon’). The Tiruvāḷangādu plates are no less explicit and more graphic in the account they give.¹

This was the ruin of Rājasimha and the empire that had been reared by generations of his ancestors. Madura was lost and Rājasimha had to flee to Ceylon. There he made pitiful efforts to regain his fortune and, if we may follow the Mahāvamsa account, which is confirmed by the later Chola inscriptions of Rājendra I, Rājasimha after some fruitless waiting despaired of gaining anything by his stay in Ceylon, left behind his crown and other regalia (thāpetvā makuṭādīnī) and betook himself to the Kēraḷa country, the home of his mother Vānavanmahādevi (gato Kēraḷasantikam). Such was the end of the First Empire of the Pāndyas, whose political fortunes we have traced through these two chapters. These last scenes may be placed about A.D. 920.

Paṟāntaka I Chola made an attempt late in his reign to capture the Pāndya’s makuṭa from the Ceylonese ruler and failed (c. A.D. 943); but this was actually accomplished later by the more fortunate Rājendra.

¹ यस्य प्रतापधनोन परियमण स्तति परियमण शिवकर्मनस्थेवः। सच्चस्मुद्रमविविजः त्राजगिर्थं घुष्ठीं कुलकर्मात्ताच विधायवण्णनः॥
वस्यकोपधनो दहनिम्नधानिमानव प्रसुनुद्रशाविरी ।
श्रव्वकुलहतिसिद्धवाज्ञानेलिवारिणि शम्भगाम च ॥
CHAPTER VII

THE FIRST EMPIRE—(Concluded)

The history of the Pāndyan kingdom in the period between the restoration after the Kaṭabhra occupation and the fall of Madura before Parāntaka early in the tenth century, as made out by us so far, cannot by any means be regarded as either final or complete. Only the barest outlines of the story have been traced. Many points have had to be left unsettled; others have been noted as points for future study in the light of further evidence that may become available. We have also had to pass by a large number of stone inscriptions dated in the regnal years of Mārān Saḍyayan and Saḍyayan Mārān which undoubtedly belong to this period, but cannot with certainty be assigned to particular rulers. If we know so little about the main line of the Pāndyas, our knowledge about their subordinates and feudatories is even more limited. Passing references have been made already to the local chieftains known as Vāls, of whom the chiefs of the family of Ay seem to have enjoyed a long spell of power and influence in the mountainous country between the Tinnevelly district and Travancore. The Adigans of the Kongu country also felt the strength of the Pāndyan kings and were forced for a time to acknowledge their supremacy. Somewhat more prominent than these chieftains seem to have been the Muttarayar1 who have left behind several epigraphical records which have only been partially studied till now. It is certain that these rulers held large portions of the Tanjore and Trichinopoly districts and possibly parts of Pudukkottah for several generations and that the centre of their power was somewhere in the district of Tanjore. Sendalai, at present a small village near Tirukkāṭṭupalāḷi, appears once to have been a flourishing town with

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1 I have not entered into the details of the records of the Muttarayar. Mr. K. V. Subramanya Aiyar discusses the Sendalai records very well in E.I., vol. xiii, pp. 134 ff. and Mr. Gopinatha Rao in Sen Tamiḻ, vol. vi, pp. 6 ff. A.R.E., for 1899, pp. 5-6, and 1907, p. 54 are still useful.
the beautiful name Candralakhā, and either this place or Niyamam in its neighbourhood was most probably the centre of Muttaraya rule. There is even now in existence a village by name Muttarasaṉallūr within five miles of Trichinopoly. It is well known that a Perumuttarayan is mentioned twice in the Nālaṭiyār. The inscriptions from the Šendalai pillars mention three continuous generations of the Muttarayar; the last of them was Šuvaran Māran alias Perumbiṭuṉu Muttarayan who claims to have fought at many places on behalf of the Pallavas against the Pāṇḍyas. There is also a curious coincidence in strange birudas between these rulers and the Pallava kings:—examples are Perumbiṭuṉu and Viṭṭalviṭuṉu. These facts might lead one to suppose that these rulers were the subordinate allies of their Pallava contemporaries. On the other hand, there are other facts which seem to make it necessary to modify this conclusion. First, some kings of the Muttaraya line date their records in their own regnal years (18 of Šiṅgaṅ Muttarayan in No. 12 of 1899 from Šendalai). Secondly, one inscription (10 to 1899) which records a gift by a servant of a Muttarayan is dated in the tenth regnal year of Māranjaḍayān. And lastly, there is a gift by the queen of a Satrubhayankara Muttarayan recorded in a stone inscription in the Tinnevelly district and dated in the twenty-first regnal year of Saḍayān Māran (421 of 1906). In fact at one stage it was even supposed that the Muttarayar were a branch of the ruling house of the Pāṇḍyas and emphasis was laid on the recurrence of the name Māran among the Muttaraya kings. But the facts set forth above indicate clearly that no simple hypothesis is likely to furnish the key to the true history of these chieftains. The best way of reconciling all the known facts about the Muttarayar seems to be to suppose that they held their sway for several generations in the debatable land between the Pāṇḍyas and the Pallavas and ruled, either independently or in subjection to the Pāṇḍyas or the Pallavas, in accordance with the trend of contemporary politics. It is unfortunate that no definite and detailed conclusions can be arrived at regarding the history of these rulers and the part they played in the story of South India. But the conjecture may be accepted that when Vijayālaya recovered Tanjore for the Cholas, he
must have taken it from a Muttaraya chief. The Sendalai inscriptions call one of them the lord of Tanjai and Vallam.

Before leaving the period of the First Pandyya Empire, as we have called it, an attempt may be made to bring together a few facts relating to the social and religious life of the age. We know very little of the details of government and administration; and the few references we get to Uttaramantrins and Mahāsāmantas have been noticed under the reign of Jaṭila Parāntaka above. We have a reference to an officer in charge of the elephants, under the name Matangajādhyakṣa in the Madras Museum plates and this, together with a reference to Tirumalai Virar and Parāntaka Virar in an inscription of the forty-second year of Māranjaḍāyan from Kaḷugumalai, is about all that we can gather on the military organization of the state in this period. One wonders if names like Parāntaka Virar are designations of particular regiments or groups of soldiers. There does not seem to have been any rigid distinction between the civil and military services under the government, and in Mārangārī we get the instance of a versatile officer who was famed alike for his services in war and as Uttaramantri and who was besides poet and orator. It seems likely that an expeditionary army was composed of troops brought together from several parts of the country each under its own leader, and we have instances of such leaders or the king himself, setting up permanent memorials celebrating the heroism of particular soldiers who distinguished themselves above their compeers in war. Thus from the Kaḷugumalai record which refers to the expedition against Saḍāyan Karunandān (43 of 1908) we learn that two soldiers did well in the storming of a fortress (कथा-कोक-यारिक्षर सर्वोपरी ऋशु-प्रतिचित्र मल्लिन्द्र) before they fell, that they were in the household service (सर्व-रक्षक सर्वप्रभु वर्मावंक) of one Mangala

1 Inscripta No. 863 of 1917. Mr. Krishna Sastri (A.R.E., 1918), says that the reference to Parāntaka Virar suggests the time of the father of Rajasimha, the donor of the Sinnamanūr grant. I do not know if he had any difficulty in assigning this record to Parāntaka Pandy and I do not think that Parāntaka II reigned as many as forty-two years. I have therefore treated the record as belonging to the earlier king.
Enādi *alias* Eṭṭimannan, and that this Enādi made an endowment for the merit of these two soldiers named Vinayantoḷu Sāran and Sattan Nakkan. And again, the Trivandrum Museum stone inscription of the twenty-seventh year of Māranjaḍayan (277 of 1895) is a record of the fall of another warrior by name Raṇakirtti in the service of the king before the fortress of Kāraikkotṭai; and as this Raṇakirtti is said to have been a very loving servant of the king, it is not unlikely that the king himself caused this stone to be set up and engraved.

The kings as a rule seem to have been very generous patrons of learning and the arts. The few long epigraphs of this age that have come down to us furnish, by their poetic merit, clear proof of the high state of literary culture in the Sanskrit and Tamil languages in the Pândya country and are evidently compositions of court poets who were regularly maintained by the kings. The names of some of these composers of praśastis have been preserved in the records. These compositions which are recorded in the copper plates which register the more important royal grants are, as we have seen, the most important source for the general history of the rulers of this age; but they also furnish information on several minor matters of considerable interest to the student of social life. We learn very casually from the Madras Museum plates that there was a colony of Brahmins from Magadha; and that they had a separate grāmam set apart for them by name Šabdāli and this may be accepted as some evidence that the south of India was in those days not isolated from the north as is sometimes thought. We are able to trace the prevalence of two subordinate divisions adapted evidently to local administrative purposes. One of them is referred to as nādu or kāratram and the Sanskrit

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1 Mr. T. A. Gopinatha Rao says: 'Enādi corresponds to the European knighthood. The recipient of this honour must be the commander of an army and must have distinguished himself in the battlefield. The king adorns such a worthy soldier with a signet ring and confers upon him the title of Enadi. See the commentary on eighth sutra of Purattipaiyimal, Porūḷaṇikāram, Tolkāppiyam', *Trav. Arch. Series*, Vol. i, p. 4, n. 9.
part of the Sinnamanur grant even applies the term rāstra to the same division. The nāḍu seems to have been the connecting link between the kingdom as a whole and the smallest unit of local administration which is referred to usually as grāmam. The names of grāmams usually end in mangalam, kuḍi and ūr and occasionally in vayal. The forms observed on the occasions when kings made gifts of whole villages are very interesting and deserve some notice. The gift is always a dānam in the religious sense and is expressed usually by the phrase திரும்புர்வம், which the Sinnamanur plates render into ambupūrvaṃ. The boundary of the village to be given away was generally fixed by following the beat of a female elephant that was let loose for the purpose as is indicated by 'மென்றோர்நி ஸ்ரீம்மே சுகையை சுகையை நெய்யா நெய்யா' of the Madras Museum grant and Karēṇu sancāra vibakta simā of the Sinnamanur grant; and the boundary was marked by stones and live fences of kāṭi (ாடி காடு காடு காடு காடு) and also clearly recorded in writing. The grant was invariably engraved on copper plates and a high officer of state was entrusted with the task of drawing up and recording the āṇatti or royal order in proper form. It is curious that the scribes are generally the Perumbapaikkārans of the kings making the grant. All the gifts, when they did not go to temples, seem to have been in favour of Brahmanaśas and the lands so granted to Brahmanas had a recognized legal status brahmadēyam. This status is expressed in set phrases of which the following from the Madras Museum grant is a good example: 'திரும்புர்வம் ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீம்மே ஸ்ரீ
ally connected with cultivation and Miyātcī likewise with supervision and control, we may not be far wrong if we take the terms to indicate the rights of tenancy and landlordship respectively.\(^1\) The clear renunciation of all the rights of the donor contained in the phrase sarvaparihāramāka must also be noticed. When the gift has been completed the king generally requests his successors and every one that comes after him to respect his dāna and this request is reinforced in the records by suitable quotations from the sacred laws (Smṛti) of the land. One circumstance recorded in the Vēḻvikuṇḍi grant is of considerable importance and it is unfortunate that the meaning of the text here should not be clearer than it is. The conditions under which this grant was made are very peculiar. The donee claims that Vēḻvikuṇḍi was granted to his ancestors by an ancient Pāṇḍya king Kuḍumi and that this gift was cancelled by the Kalabhra interregnum and that this ought to be restored to him. It is strange that this man should have waited for seven generations after the Pāṇḍyan restoration to reclaim the grant and at that late day should start by quarrelling with the king over the matter (ākrōdhiṇka). What followed must be related in the words of the grant ‘सतीः क इत्यभिद श्रवण्याति नाताः ता दक्षिणालोकात् अभिलाभिः करः। कालीमा सरवायत्तमथा, भूमिः कर्णानि सरवायत्तमथा करः ॥’\(^2\) Evidently here the king does not seem to have at first taken the petitioner seriously; he laughed at his impudence and perhaps thought it an easy way of dismissing the petition by demanding a proof (सरलोक) of the original gift and of the antiquity of the petitioner’s rights; but strangely enough, the proof was produced then and there, and the king forthwith renewed the gift. The difficulty lies in our inability to understand सरलोक in the passage cited above.\(^3\) But most probably it

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1 Cf. V. Venkayya, I.A, vol. xxii, p. 74, n. 89.

2 See K. G. Sankara in I.A., vol. li, p. 215. Mr. L. D. Swamikkannu Pillai was surely wrong if he assumed that oral evidence was in question here. I am unable to accept Mr. Krishna Sastri’s translation of सरलोक into ‘(by a reference to) the district (assembly)’. सरलोक does mean ‘district’ as I have pointed out above and this explanation of सरलोक as
was only a general term for satisfactory evidence. And the evidence that was produced in this case was most likely a written document which had just been found by the petitioner on the strength of which he made bold to press his suit in the manner indicated.

The grāmam was the unit of local administration as pointed out before, and there are enough indications to show that as a rule it was well able to take care of its affairs and that it inspired confidence in the king of the country by efficiency and rectitude in its conduct of affairs. An inscription from Tiruccendur (26 of 1912) tells us that the king Varaguna Mahārāja distributed among sixteen villages a large endowment he made to the local temple for meeting the cost of service in the temple throughout the twelve months of the year. The total endowment consisted of 1,400 gold kāsus and these kāsus were to be a permanent endowment, only the interest being spent for the purposes specified. The rate of interest is fixed at two kalamas of paddy per annum on each kāsu. The penalty for default strikes us however as severe. It is that interest is doubled during the period of default and in addition a heavy fine of twenty-five gold kāsus is to be paid to the temple. Again a sum of 290 gold kāsus was, in the sixteenth year of the same king, placed in the hands of the assembly of Ambāsamudram (Varaguna-mahārāja Tondaināṭu ppeṇṭakkarai Araidūr Virū-

the instrumental of नष्ठा will be plausible if we had clear proof otherwise, which we do not have, of the existence, at this period of such district assemblies. But this is not the only difficulty. If it was a reference to the district assembly, that ought to have been found easier to make soon after the Pândya restoration under Kaśungōn than so many generations after him, and we do not say why the petition was not made earlier. Again the proof must have been such that; (1) it was missed for long; (2) it was capable of production before the king at a moment's notice; and (3) it must have been so conclusive as evidence that the king was ready to accept it on the spot without any further enquiry. The phrases in the text of the grant clearly imply all this. And these conditions are best satisfied by a written document like a copper plate grant—what shall we not pay to get this plate if that were possible! I therefore propose to follow Mr. K. G. Sankara and make नष्ठांलित the instrumental of नष्ठा der, from नष्ठा—fix, establish.
rundu Iḷangōkkudi ecavaiyār kaiyikkuṭutta kāṣu Irūnūxuti-
tonṇūru) to be utilized likewise as a permanent endowment; the interest on the endowment was fixed at the same rate as in the order gift viz., two kalamas of paddy per annum per kāṣu; the proceeds comprising 580 kalamas of paddy per annum to be given by the assembly were to be devoted to meet the cost of offerings (tiru amudu) to be made four times a day in the temple of Tiruppottuḍaiya Bhaṭārara at Iḷangōkkudi according to a detailed schedule of offerings given in the inscription; and it was made the duty of the servants of the temple and a committee of the assembly to see that the expenditure was properly incurred from day to day (Bhaṭārara paṇimakkalaṁ Iḷangōkkudi ecavai vāriyarum udā-ninṛu . . . nāngu kālamum-tiruvamidu-śeluttumpaḍi).¹ Again the Trichinopoly inscription of the eleventh year of Varaguṇa records another endowment of 125 kalanjus of gold for the regular supply of ghi for the burning of four perpetual lamps and five other lamps in the temple of Tirumalai Bhaṭārara. This endowment was placed in fixed deposit with the Nagarattār of Śirampār, and its proper administration was vested in the Pati of Śirampār and the servants of the temple as trustees—(Māṇḍarīyāḷi māṇḍarīpam ālōṇiśpaniśu āṣamāṇi puṇṇaśālāmā pāmāṇaśikṣam maṭīmaṇipāḍa)². It may well be that the Nagarattār of Śirampār were a corporation of merchants in the place; but it is not possible to say who the Pati was. He might have been the head of the corporation of merchants or a royal officer. The analogy of the Iḷangōkkudi-ecavai vāriyam points to the former alternative. It is very interesting to see that the

¹ Mr. Venkayya seems to have missed the full significance of these words. The schedule of expenses that is given in the rest of the inscription is very interesting as it gives full details for a total expenditure of exactly 580 kalamas and contains information as to the prevailing ratio of exchange among several articles of common consumption. See E.I., vol. ix, pp. 92–3.

² Mr. Venkayya, A.S.I., 1903–4, p. 276, makes urānapadagāva the servants of the pati. I have followed the analogy of the Ambasamudram inscription in my rendering, as there seems to be no point in mentioning the servants of the Pati as trustees after mentioning the Pati himself as one.
kaṇṭaṇju mentioned in this record is the same as the gold kāsu, the coin being apparently described by its weight here;¹ we cannot however be sure of the exact weight of the kaṇṭaṇju itself in those days. A record in some respects more interesting than these comes from Māṇūr in the Tinnevelly district and it is dated in the thirty-fifth year of Māṇaṇjaḍayan. If this Māṇaṇjaḍayan were the same as Varagūṇa Mahārāja, as probably he is, then the record may be assigned to about A.D. 800 and would thus precede the famous Uttiramallūr records of the time of Parāntaka I by well over a century. This fact deserves to be stressed a little as this inscription contains a record of rules for membership in the Sabha of the village which have been summed up² as follows by the official epigraphist (Madras) in the Annual Report for 1913: ‘It is stated that of the children of shareholders in the village, only one, who is well behaved and has studied the Mantra Brāhmaṇa and one Dharma (i.e. Code of Law) may be on the village assembly (māṇṭu) to represent the share held by him in the village and only one of similar qualifications may be on the assembly for a share purchased, received as present or acquired by

¹ The conclusion is the result of a sample calculation from the data given by this and the Ambāsamudram record. Two nālis of ghi were to be given every day for four lamps to be maintained from the interest (Gurṛf) on 120 kaḷaṇjaus (Trichi. inscr.); the Ambāsamudram records give the information 1 nāli of ghi—30 nālis of paddy. This will give 60 nālis of paddy every day as the cost of the service; this makes 2/3 of a kalam (—15 kurunis—50 nālis, Venkayya in E.I.) per day or roughly 200 kalams per year of 360 days, which is just the interest on 120 kaḷaṇjaus (kāṣus) at the prevailing rate of 2 kalams per annum per kāṣu (Kaḷaṇju). This conclusion, it must be noted, casts a doubt on Venkayya’s rendering of urṣu ṣaṅkurarṣa in the Trichinopoly record into ‘weighed by the standard of the district’. If the calculation made in this note is accepted, it will be proof that the same standards prevailed all over the Pāṇḍya country at the time, which is not unlikely, in such matters as the weight of the standard coin and the interest on perpetual royal endowments to temples.

² In the paragraph A.R.E., 1913 (part ii, para. 23) containing this summary it seems to me that the epigraphist combines sources in order to make a picture of village administration which is, in essence, not a faithful reflection of our sources.
him as *stridhana* (through his wife): (2) that (shares) purchased, presented or acquired as *stridhana* could entitle one, if at all, only to full membership in the assemblies; and in no case will quarter, half or three-quarter membership be recognized; (3) that those who purchase shares must elect only such men to represent their shares on the assembly, as have critically studied a whole Veda with its *pariśṭās*; (4) that those who do not possess full membership as laid down by rule (2), cannot stand on any committee (*vāriyām*) for the management of village affairs; (5) that those who satisfy the prescribed conditions should in no case persistently oppose (in the proceedings of the assembly) by saying "nay, nay" to every proposal brought up before the assembly and (6) that those who do this together with their supporters will pay a fine of five *kāsūs* on each item (in which they so behaved) and still continue to submit to the same rules. It is a pity that twenty years after the discovery of this inscription, its text should not be available for scholars. But even the abstract given above contains enough to show the importance of the record. Other inscriptions which have been reviewed here tell us generally of the existence of village assemblies and of their carrying on their work through committees. And this Mānūr record may be taken perhaps as giving a type of the constitutions of village assemblies in this period in the south of the Pāṇḍya country. Membership in the assembly was regulated by qualifications of property and learning very much as in the well-known inscriptions from Uttiramallūr (Chingleput) of the early tenth century A.D. There seems to have been no election to the assembly, but all important property interests were represented on it. This seems to have made the *sabha* a rather unwieldy body in which the transaction of business with reasonable despatch could only be secured by somewhat drastic rules against organized obstruction on the part of sections of the members. We learn nothing however as to the method of appointing the committee (*vāriyam*) of the assembly which formed the executive of the assembly, each in its respective sphere of work.

We may now turn to a brief review of the state of religious belief in the period of our study. We have seen
that in the early centuries of the Christian era, in the Sangam age, Buddhism, Jainism and Brahminism flourished in the Tamil land. The central feature of the development that followed in the succeeding centuries was the determined effort made by the exponents of Brahminism in its various forms to suppress the heretical sects of Buddhism and Jainism, an effort which was apparently marked by greater success against the Buddhists than against the Jains. Yuan Chwang writing in the middle of the seventh century A.D. deplores the decay of Buddhism in South India and envies the prosperity of the Jains. We can also trace many survivals of Jainism to a comparatively late age. At Ervadi in the Tinnevelly district there was discovered a squatting Jaina figure and engraved below it is a small inscription, in Vatteluttu characters of about the eighth century A.D., which reads 'Work of Ajjahaadi'. This Jaina teacher appears to be referred to in the Jivakacintamaṇi also. Another inscription in the same place of about the same period records a grant of land to a Jaina temple.\(^1\) Two inscriptions of Maranjaḍayan from the Ramnad district (430 and 431 of 1914) make mention of Tirukkāṭṭāmpalḷi which seems to have been a Jaina temple at Kurangai, an important Jaina centre in Venbunādu.\(^2\) And the well-known Aivarmalai record of A.D. 870 records the renewal of the images of Pāṇḍya-Bhaṭṭārā and the Yakṣis at Tiruvayirai by one Sāntiviraguravar, the pupil of Guṇavīrakkuravaḍgaḷ. And even Rājasimha II, the last of the Pāṇḍya rulers of this age, is said to have endowed, among others, several Jaina temples (停留 places =enfranchise 赋予)\(^3\). It is clear from such facts that Jainism was not overwhelmed so completely as Buddhism by the rising tide of Śaivism and Vaiṣṇavism in the land.

A detailed study of the various movements of this heroic age of religion in South India is outside the scope of this history. But some attention must be given to that part of the legendary accounts of the age which centres round Madura and the Pāṇḍya country, and an attempt made to estimate

\(^{1}\) See A.R.E., 1916, part ii, para 2.

the influence of the revival of Hinduism on the Pāṇḍya country. We have seen some reason to think that Maṇikkavaśāgar, the great antagonist of Buddhism, was among the earliest of the great saints of this age. It is very likely that the period of his ministry was sometime before the restoration of the Pāṇḍya rule under Kaṭungon. This fervid devotee of Śiva had his birth in the Pāṇḍya country, and started in life as a high officer of the Pāṇḍya king; the scene of his chief triumphs against the Buddhists was Chidambaram, and there is some reason to think that the Pāṇḍyan power extended to Chidambaram in his day. It is remarkable that the sage ends his contest with the Buddhists by admitting the discomfited opponents into the fold of Saivism and that as Pope has observed 'no mention is made of the use of any violent measures'. The greatest achievement of the sage,—this is true also of many others like him in this period—was the propagation of his faith by means of fervid popular songs which were unique in their lyrical beauty and the simplicity and directness of their appeal to the human heart. The name of Tirunānasambandar, whom Śaivites regard as the greatest of Śaiva saints of this age, is connected with the story of a miraculous cure worked on a Pāṇḍya king who may be identified, as we have seen, with Arikāsari Parānkuśa, who ruled in the second half of the seventh century A.D. Later legend makes the occasion a turning point in the history of orthodox Śaivism in the Pāṇḍya country. The king was a Jain and whole land was taking to the heretical doctrine after him; and it was only the devotion of the queen, who was a Chīla princes, and the minister Kulaccirai that saved the situation by sending word to the great saint of Śhīyāli begging him to come and reclaim the land by combating the Jains and putting an end to their influence over the king. It is needless to narrate the story of what followed, as it is sufficiently known. But it must be stated that there is little ground for the view that many Jains were put to a cruel death on the occasion. The Tamil Purāṇas indeed say that 8,000 Jains were impaled on stakes; but this seems apocryphal. At any rate the saint Sambanda does not seem to be connected with the employment of violent measures and what troubles the Jains experienced seem to have been
at the hands of the secular power. Indeed, at the end of the contest with the Saiva saint, we learn that the Jains still continued defiant, and unlike the Buddhist opponents of Mānikkavāsagar at Chidambaram, these Jains of Madura refused to embrace the faith of their victorious opponent when he invited them to do so.

The contest against the heretical sects was carried on by the Vaiṣṇava Āḻvārs as much as by the Saiva Nāyanārs. But the history of the Āḻvārs is even more obscure than that of the Nāyanārs and it is not possible to say much of any of them with confidence. We have noted before the attempt to fix the age of Madhurakavi and his Guru Nammāḻvār by identifying Madhurakavi-āḻvār with the minister Mārangoḷi who is also called Madhurakavi in the Ānāmalai inscription. It has also been supposed that Nammāḻvār (Kārī Māṟan) was the son of the minister and that 'he may have given his own father's surname Madhurakavi to his disciple as a dāśyanāma.' But, however plausible such assumptions may be, they are still only assumptions which await some tangible proof. The suggestion has been made that another Vaiṣṇava saint, Periyāḻvār, was the contemporary of Jaṭāila Parāntaka I. Periyāḻvār does refer to a Pāṇḍya king Neḻumāṟan in the lines. '(...)'and thereby reminds us of the Āḻvār's own statements which immediately precede it; the word அன்று means here, surely, not spiritual preceptor (Pandit's meanings), but the king's ancestors who preceded him on the throne; (2) the pandit does not say how Neḻumāṟan can be identified with Neḻumāṟanai. See also Gopinatha Rao History of Sṛivaiṣṇavas, pp. 5 and 23 and A.R.E., 1927, part ii, para 36.

1 See verses 853 and 854 of Gnānasambanda's life in the Periyapurāṇam and verses 43 and 45 in the 38th Tiruvilaiyāṭal in Perumbagappuliyūr Nambi.


3 See Pandit M. Raghava Aiyangār in Sen Tamil, vol. vi, pp. 52-3. He is able to prove that Jaṭāila was a worshipper of Viṣṇu; but this is admitted. But (1) he misinterprets the phrase கோவிலீர்கள் கொண்டு கோவில் in the Madras Museum plates by ignoring the phrase முறைந்திருந்த கோவில் which immediately precedes it; the word கோவில் means here, surely, not spiritual preceptor (Pandit's meanings), but the king's ancestors who preceded him on the throne; (2) the pandit does not say how Neḻumāṟan can be identified with Neḻumāṟanai. See also Gopinatha Rao History of Sṛivaiṣṇavas, pp. 5 and 23 and A.R.E., 1927, part ii, para 36.
sambandar, this Alvär may also be assigned to their age and likewise his daughter Andäl. It seems more likely however that the reference is to Śrī Māra Śrīvallabha. But this inference can only be tentative, and in any case there is no reason to assign Periyālvār to the times of Jaṭila Parāntaka. But the references in Periyālvār to the Pāṇḍyas, and the instances we have already noticed of the erection of two temples to Viṣṇu in the time of Parāntaka Neṭunjadayan furnish sufficient evidence of the influence of Vaiṣṇavism in the Pāṇḍya country in this period. The epigraphs of the age furnish numerous instances of private benefactions to temples for the burning of lamps, the maintenance of gardens, etc., and one of these records from Tirupputtūr (!36 of 1908) mentions the gift of ten dināras (kāśu) by a Brahmin lady for the burning of a lamp.
CHAPTER VIII
THE CHOLA CONQUEST

From about A.D. 925 to the beginning of the thirteenth century, for some three centuries, the Pāṇḍya kingdom ceased to exist as an independent state and was part of the empire of the Cholas. There are only a few records that can be referred with certainty to the Pāṇḍya rulers of this period and for the rest we have to depend on the Chola inscriptions themselves. One thing however is clear, namely, that the Pāṇḍyas never reconciled themselves to the rule of the Cholas in their country any more than others were willing to bear the rule of the Pāṇḍyas in the years before. The country seems to have been in a state of chronic revolt and the Chola emperors were fighting repeatedly in the Pāṇḍya country very much as the Pāṇḍya rulers of the first empire did in the Tranvancore and Kongu countries. The Chola emperors also found it necessary for a time to depute members of the royal family to act as viceroy in the Pāṇḍya country and the records of some of these Chola-Pāṇḍya viceroys have come down to us. But when we piece together all the fragmentary data that can be gathered from our sources, we do not get even the outline of a continuous account. We get the names of only a few of the Pāṇḍyan kings of this period. There is no possibility of tracing the relationship of these rulers and many gaps remain to be filled by future discovery and research.

After the conquest of Madura by Parāntaka I Chola and the flight of Rājasimha II about A.D. 920, the Pāṇḍya country passed under Chola control and was subject to Parāntaka almost to the end of his reign. This is borne out by the inscriptions of Parāntaka found in the Pāṇḍya country,¹

¹ These are—

No. 446 of 1917 at Kuttālam, twenty-fourth year.

.. 63 of 1905 at Anamalai, thirty-third year.
the lastest of these being an inscription from Sucindram in South Travancore dated in the fortieth year of the king corresponding to A.D. 947. In the thirty-eighth year of Parântaka, he levied a rather heavy impost (danḍam) of 3,000 kaḷanju of gold on the members of the assembly of Kumbakonam (Tirukkuṭamukku), and they agreed to pay the amount to the Pâṇḍippaṭaiyâr, by which is perhaps meant the forces that distinguished themselves in the conquest of the Pâṇḍya country.¹

But towards the close of Parântaka’s reign, some time before A.D. 949, a disaster overtook the newly established Chola power. The Râşhtrakûṭa king Krishna III invaded the Chola country in great force and Râjâditya, the eldest son of Parântaka, lost his life in the battle of Takkôla. Large portions of the Chola territory were occupied by Krishna who advanced as far as Tanjore and seems to have reduced the successors of Parântaka to an inferior position.² We have no stone inscriptions in the Pâṇḍya country relating to the Chola monarchs of this period.

During this period of trouble in the Chola kingdom, the Pâṇḍya country seems to have been recovered by a member of the ancient royal family. We have a considerable number of inscriptions in Vaṭṭeluttu characters of a certain Vira Pâṇḍya ‘who took the head of the Chola’. Only a few of these records (e.g. No. 16 of 1894) dated in his ninth and tenth years come from Kîramâṭtûr in the Madura Taluq; the others are all found further south in the Ramnad and Tinnevelly districts and in South Travancore, at Nagercoil and Sucindram. The claim of Vira Pâṇḍya to have cut off the head of the Chola king does not seem to have been

No. 448 of 1917 at Kuttâlam, thirty-sixth year.

„ 82 of 1896 at Sucindram, fortieth year.

¹ See A.R.E., 1912, p. 56, para 15.
² See II. 42–5 of the larger Leiden grant and E.I., vol. iii, pp. 283–4. Also A.R.E., 1892, p. 3; and 1912, pp. 55 and 57. Was the impost on Kumbakonam levied by Parântaka in his thirty-eighth year an exceptional tax raised in view of the coming was with the Râşhtrakûṭa king? See also E.I., vol. xix, pp. 82 ff; contra A.R.E., 1926, part ii, para 12.

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an empty boast. The history of the Chola dynasty between the death of Parântaka I (A.D. 951) and the accession of Râja Râja I (A.D. 985) is not altogether free from doubt. But the Chola king who lost his life at the hands of Vira Pândya has been sometimes identified with Parântaka II Sundara Chola. This Chola king fought at Chëvûr a battle which

\[1\] The arrangement I follow regarding the Chola kings of this period may be indicated here and some references added:

1. Parântaka I—Parakâsari.
3. Arinjaya—Parakâsari (Larger Leiden grant, ll. 50-51 and Tiruvâlangâdu plates, verse 55).
4. Parântaka II Sundara \{ Râjakâsari \} cont:mo:ry Vira Pândya ‘who took the head of the Chola’.
5. Aditya II Karikâla \{ Parakâsari \}.
6. Madhurântaka Uttama Chola \{ Râjakâsari title used by both. Tiruvâlangâdu plates, verses 69 and 70 giving the cause of this exception. This assumption overcomes the difficulty pointed out in A.R.E., 1904, p. 10.

It may be noted (ve para 53 in the report for 1908, pp. 62-3) that the dates are doubtful in 265 of 1907 which may be a record of Aditya II; and that this and Nos. 13 of 1895 and 357 of 1907 may also be assigned to Râjandra I who was a Parakâsari and had the name Uttama Chola (Tiruvâlangâdu plates, verse 90). The same remark applies to No. 128 in S.I.I., vol. iii—the Madras Museum plates of Uttama Chola. The date A.D. 969-70 for the accession of Parakâsari, even if correct, may be accepted for Aditya II. It must be noted that this arrangement assumes that the explicit statement in the larger Leiden grant (ll. 41-42) that Râjâditya ruled as king after his father’s death is a mistake as it seems to contradict the evidence on the battle of Takkola (A.R.E., 1892, p. 3; contra E.I., vol. xv, p. 52); see also Trav. Arch. Series, vol. iii, pp. 67 ff. The discussion of this subject in A.R.E., 1926, part ii, paras 13 ff. does not seem to carry it much farther.

\[2\] Cf. T. A. Gopinatha Rao in E.I., vol. xv; contra, H. K. Sastri in para 31, part ii, of A.R.E. for 1915. It is rather strange that Mr. Sastri should think that the larger Leiden grant says that a Vira Pândya was defeated by Sundara Chola. He also remarks: ‘The boast of Vira Pândya that he also took the head of the Chola king may be explained
is referred to in the larger Leiden grant as: follows: 'At the town named Chēvūr, he, completely filling all the directions by the multitude of very sharp arrows sent forth from his own beautiful bow, produced manifold rivers of blood flowing from the great royal elephants of his foes, cut down with his sharp sword'. It is remarkable that this rather forced account of the battle does not claim a victory for the Chola king; this may mean that the Chola king did not have the best of the battle in spite of his heroism. This inference becomes more certain in the light of other facts. Vira Pāṇḍya claims to have taken the head of a Chola and his inscriptions mentioning this achievement range from his sixth to his nineteenth year (163 of 1894 and 65 of 1869). It is not possible to identify the prince who was killed by Vira Pāṇḍya; but it cannot be Parāntaka himself. It seems a legitimate inference to make that Parāntaka II Sundara Chola fought with a Pāṇḍya a battle at Chēvūr and that this fight furnished the occasion of Vira Pāṇḍya's distinction, and some further support may be found for this assumption in the

by assuming that before he was beheaded by Āditya II he would probably have killed a Chola'. See also A.R.E., 1921, p. 109. The number of years (13) covered by the records of Vira Pāṇḍya 'who took the head of the Chola' preclude the supposition that he killed Sundara Chola and was himself killed soon after by Āditya II.

1 Burgess and Natesa Sastri—Tamil and Sanskrit inscriptions, p. 217. The suggestion that Vira Pāṇḍya 'who took the head of the Chola' may have been the son and successor of Rājasimha II based on No. 122 of 1905 (Trav. Arch. Series, iii, p. 68) is not easy to accept as it does not seem to fit in with the chronology of the period.

2 Messrs. Krishna Sastri and K. V. Subramanya Aiyar come to the conclusion that Parāntaka II was the king who claims to have driven the Pāṇḍya to the forest and who is referred to as the king who died in the Golden Hall. (See S.I.I., vol. iii, p. 255; E.I., vol. xii, pp. 124–5; the only references are those given by Mr. Aiyar and they are not such as to bear his interpretation). The inscriptions relied on by Messrs Sastri and Aiyar are all very fragmentary with the possible exception of the vague reference in verse 63 of the Kanyakumāri inscription of Vira-rājendra (Trav. Arch. Series, vol. iii, p. 144). Venkayya accepts the identification of Ponmāḻgattunjinadēva with Parāntaka II but says nothing of the other attribute (S.I.I., vol. ii, Introduction, p. 1 ; see also No, 302 of 1908).
fact that Chēvūr, not yet satisfactorily identified, was the scene of many fights between the Pāndya rulers and their foes in an earlier age.

But if Vīra Pāndya succeeded in repelling what was perhaps the first attempt to recover Chola power in the south at the end of the Rāshtrakūta occupation, his success did not leave any permanent results. The son and successor of Parāntaka II on the Chola throne seems to have avenged his father's defeat by proceeding against Vīra Pāndya in sufficient strength to inflict a crushing defeat on him and then to capture and decapitate him. And this victory of Āditya is referred to in an inscription (No. 472 of 1908) of the second year of his reign so that it seems quite possible that this success was won even in his father's life time.¹ Vīra Pāndya then did not reap the benefits of his victory over Sundara for more than fifteen to twenty years at the most. But he seems to have made good use of this brief respite secured by him. His inscriptions contain references to a Cholāntaka Brahmārāya, a Cholānataka Pallavarayan and a Cholāntakān nāḷi (grain-measure). Cholāntaka was probably a surname assumed by Vīra Pāndya after his successful fight with the Cholas² and the reference to the nāḷi may imply that the king found time to regulate the weights and measures used in the land. Six inscriptions of this king from the Ramnad district refer to a Sundara Pāndya Īśvaram Uḍaiyār temple in Tiruccūli Paḷḷimaḍam, a village in the district; it is not possible to say who this Sundara Pāndya was though it seems certain that he must have been closely connected with Vīra Pāndya.

It is not known if Madurāntaka Uttama Chola undertook any expedition against Madura as his biruda may imply, or as seems more likely, if he only inherited his title from his father Gaṇḍarāditya who has been identified with Maduraikoṇḍa

¹ See Leiden grant, ll. 58–60 and Tiruvślāngaḍu plates, verse 67. On a Parthivendravarm who has the same title as Āditya II, (see A.R.E., 1900, p. 7; 1910, p. 76; 1911, p. 88; 1921, p. 109).
Rājakāsari of the inscriptions. At any rate, there is no reason to doubt that the Chola power was not fully restored in the Pāṇḍya country by the success of Aditya II and that later, it became more firmly established in the time of the great Rāja Rāja I who came to the Chola throne in A.D. 985. That Rāja Rāja took great credit for his conquest of the Pāṇḍya country is clear from his inscriptions. A record of the twenty-ninth year of Rāja Rāja says, for instance, 'that he deprived the Seļiyas (i.e. the Pāṇḍyas) of (their) splendour at the very moment when (they were) resplendent (to such a degree) that (they were) worthy to be worshipped everywhere.' But we know little of the details. 'It is in inscriptions of the eighth year (A.D. 994) of the king's reign that the usual historical introduction, beginning with the words Tirumakāḷpōla, which was evidently composed after the conquest of the Pāṇḍyas, occurs for the first time' (Venkayya) and the conquest of the south may be taken to have far advanced by that time. The little that is known of the campaigns of this conquest has been summarised by Venkayya

1 See A.R.E., 1912, p. 57. Gaḍḍarāditya himself seems to have got the title Madhurāntaka from the part he took in his father's conquest of Madura or by mere heredity.


3 See S.I.I., vol. ii, Intro., pp. 2–3. Venkayya also says: 'A place named Udagai (ሏዳጆ) is mentioned in connection with the conquest of the Pāṇḍyas (p. 250, n. 3). The Kalingattupparari refers to the "storming of Udagai" in the verse which alludes to the reign of Rāja Rāja. The Kulottunga-Śōjan-Ulā also mentions the burning of Udagai. This was probably an important stronghold in the Pāṇḍya country which the Chola king captured'. But the Kalingattupparari, verse iii, 22, clearly implies that Udagai was not in the Pāṇḍya country but outside the traditional limits of that kingdom; therefore Mr. Venkayya's note to the passage quoted above is more to the point: 'The Kiḻūr inscription of Rāja Rāja's twenty-seventh year (No. 236 of 1902) which is partly mutilated, supplies a historical introduction of the king in Tamil poetry, different from the usual Śiṅkumāravri etc., and mentions the king's conquest of Udagai in his campaign against Malainādu. As already stated the Pāṇḍya country must have also included Malainādu at the time of Rāja Rāja's conquest'. On Kāṇḍalūr Śālai, see Trav. Arch. Series, vol. ii, pp. 2–5 for a more likely interpretation. Pandit M. Raghava Aiyangar is inclined to interpret all references to Śrīḻūr and Malainādu as
as follows: 'In his first campaign the king is said to have destroyed a fleet in the port of Kāndaḻūr, which appears to have been situated in the dominions of the Chera king. The Tiruvāḷangaḻu plates which furnish a lengthy account of Rāja Rāja's campaigns do not mention this item at all. They begin with the war against the Pāṇḍyas and report that Rāja Rāja seized the Pāṇḍya king, Amarabhujanga, and that the Chola general captured the part of Viḻiṉam. Perhaps, Kāndaḻūr or Kāndaḻūr Sālai was near Viḻiṉam. It is not unlikely that the Chola king fought on more than one occasion against the Pāṇḍyas. The Cheras and the Pāṇḍyas appear to have been allied together in their war against the Chola king, for in the Tanjore inscriptions reference is frequently made to the conquest of the Chera king and the Pāṇḍyas in Malaināḍu, i.e. the west coast. Kāndaḻūr Sālai which is stated to belong to the Chera king in later inscriptions was probably held by the Pāṇḍyas when it was attacked by Rāja Rāja.' Many inscriptions of Rāja Rāja have been found in various places in the Pāṇḍya country and these range from the ninth to the twentieth years of his reign. Other facts also show that the Chola suzerainty in the Pāṇḍya country was firmly established by Rāja Rāja. Even the name of the Pāṇḍya country undergoes a change and becomes Rāja-rāja-Maṇḍalam or Rāja-raja-Paṇḍināḍu in the Chola records;¹ and we come to hear of a sub-division Pāṇḍya-kulāśani-vaḻanāḍu for the first time in the age of Rāja Rāja or possibly a little earlier.² Among the queens of Rāja Rāja is one Pancavanmahādēvi referred to in inscriptions from the tenth year of Rāja Rāja (No. 254 of 1907); and in the twenty-eighth year of the kings a grant is made by one of his queens Vēmban Śīrudaiyār alias Minavan Mahādēviyar.³ Rāja Rāja apparently also used the Pāṇḍya country suppressions of local risings. But there are difficulties in accepting this view also.

² See No. 455 of 1908 and 672 of 1909 which are Nos. 691 and 538 respectively under Trichinopoly district in Mr. V. Rangacharya's Inscri-
as a base for a successful raid on Ceylon between the seventeenth and twentieth years of his reign.\(^1\) A Tanjore inscription of the twenty-fourth year of Rāja Rāja\(^2\) contains an order dealing with defaulters in land-revenue in Pāṇḍi-

\[\text{nadu alias Rāja-rāja-valanādu, among others. Above all, Rāja Rāja’s son and successor Rājendra inherited the Pāṇḍya country from his father. His inscriptions are found in places like Tinnevelly and Cape Comorin in the Pāṇḍya country which he does not claim to have conquered.}\(^8\) Rājendra’s relations with the Pāṇḍya kingdom can be traced clearly from the records of his time. The Pāṇḍyas of the old line seem to have continued their rule in a subordinate capacity; an inscription in the third year of Rājendra (No. 46 of 1907) from Tiruvilalanur in the Tanjore district, records a gift of ornaments by the queen of the Pāṇḍya king, Śrīvalḷuvār. In the sixth year of his reign, A.D. 1017, or a little earlier, Rājendra undertook his famous expedition against Ceylon in which he seized ‘the crown of the king of Ḫaam (on) the tempestuous ocean; the exceedingly fine crowns of the queens of that (king); the beautiful crown and the necklace of Indra which the king of the South (i.e. the Pāṇḍya) had previously deposited with that (king of Ḫaam); the whole Ḫa-maṇḍala (on) the transparent sea.’\(^4\) Rājendra was also called Madhura-

\[\text{ṇantaka and Uttamachola; these names were perhaps given him by his father Rāja Rāja who had a great regard for his father’s cousin Madurantakā Uttamachola. It seems more likely that two coins, one of gold and the other of impure silver, bearing the legend Uttamachola in grantha characters and the tiger and fish designs were issued by Rājendra rather than by the earlier Uttamachola who was the contemporary}\]

\(^1\) J.R.A.S., 1913, pp. 523–24.

\(^2\) S.I.I., vol. iii, No. 9.

\(^8\) Cf. A.R.E., 1917, p. 107; contra Mr. K. V. S. Aiyar, p. 151 of Ancient Dekhan; but Mr. Aiyar gives to references and seems to base his account on the Sanskrit portion (verses 90–93) of the Tiruvālangādu plates, which are dealt with later in the text.

of Rāja Rāja. In the tenth year of his reign or very soon after, surely before the twelfth, Rājendra had to undertake an expedition against the Madura country in order to reassert his authority which seems to have been challenged in some way or other. The early inscriptions of the king dated before his tenth year make no mention of any conquest of Maduraimanḍalām; and we hear of it for the first time in record of his twelfth year from Tirumalai. It is possible that this reconquest is referred to in verses 91–93 of the Sanskrit portion of the Tiruvālangāḍu plate. The daṅḍanātha of this crest jewel of the solar race (i.e. Madhumāntaka), struck the Pāṇḍya king who had a powerful army. (And) the Pāṇḍya, leaving his own country from fear of Madhumāntaka, sought refuge in the Malaya hill which was the

1 Contra A.R.E., 1904, p. 10. Things seem to have been still unsettled in the Pāṇḍya country in the time of the earlier Madhumāntaka; no records of the Cholas between Parāntaka and Rāja Rāja are seen in the Pāṇḍya country and it is not likely that these coins were issued in that period. I have already said that the Madras Museum plates of Parakāsari Uttamachola may be ascribed to Rājendra also. (n. 1, p. 101). And Dr. Hultsch remarks ‘The close resemblance of the devices on the coins (referred to in this note) to those on the seal of the inscription leaves little doubt that both the coins and the inscription have to be attributed to the same king Uttamachola’ (A.R.E., 1891, p. 5).

2 See E.I., vol. ix, p. 232. Hultsch’s remark at p. 230 E.I., ix, ‘Maduramaṇḍala need not be connected with Madura, the capital of the Pāṇḍya king, who has been already accounted for, but may be meant for the district of the northern Mathura on the Yamuna’—will be plausible if the identification of Śakkarakkottam rests on a secure basis; but this is very doubtful and it is possible to adopt the usual meaning of Maduraimanḍalam and explain the new conquest as in the text. The Pāṇḍya king moreover has not been ‘already accounted for’ but only ‘two other trinkets which the Pāṇḍya king had previously deposited with the king of Ceylon’.

3 The Sanskrit part of the plates dates only from the sixteenth year of Rājendra at the earliest (see S.I.I., vol. iii, p. 384) and cannot compare in accuracy with the Tamil stone inscriptions of Rājendra; hence no violence is done to the authority of these verses when the campaign they refer to is placed about the tenth regnal year according to indications in the lithic records. I have adopted Mr. Krishna Sastri’s translations with a correction which appears necessary.
residence of (the stage) Agastya. (Then) the politic son of Rāja Rāja took possession of the lustrous pure pearls which looked like seeds (out of which grew) the spotless fame of the Pāndya king. Having placed there his own son, the glorious Chola-Pāndya, for the protection of his (i.e. the Pāndya’s country), the light of the solar race started for the conquest of the western region. We have no means of knowing who the Pāndya king was, whether he was Śrīvallabha or a successor of his, that was forced to seek refuge in the mountain of Agastya. The appointment of the king’s son, the glorious Chola-Pāndya, as viceroy of the Pāndya country is confirmed by an inscription (363 of 1917) of the tenth year of Rājendra, which also ‘furnishes the very interesting information that Rājendra Chola I constructed at Madura a huge palace (Māligai) by whose weight even the earth became unsteady’; this inscription also implies that the campaign undertaken by Rājendra in the south extended upto Śālai (Kāndalūr Śālai) whose destruction is mentioned.\(^1\)

For a period of about half a century, after this campaign of Rājendra in the Pāndya country, which may be placed about A.D. 1020, the administration of this part of the Chola empire seems to have been regularly vested in a prince of the Chola royal family who bore the title Chola-Pāndya, Rājendra’s son who figures in the inscriptions of this period as Jaṭāvarman Sundara Chola-Pāndya was the first of these Chola-Pāndya viceroys, and he may have continued in this capacity for some years in the beginning of the reign of the Chola emperor Rājādhirāja I who succeeded Rājendra.\(^2\)

It is possible that the Chola-Pāndya viceroys had some control over the Chera country also. The inscriptions of Jaṭāvarman Sundara Chola-Pāṇḍya are found all over Madura

\(^1\) A.R.E., 1918, p. 144 and Appendix B.

\(^2\) On Chola-Pāndyas, see A.R.E., 1905, pp. 48–9 and later reports, esp. 1917, pp. 107–8 and 1924, pp. 105–6; also E.I., vol. xi, pp. 292ff. It is not easy to identify the particular princes mentioned in the several Chola-Pāndya records. The Chola inscriptions themselves mention three such cases of Chola-Pāndya viceroys appointed by different rulers; there is little room for doubt that this arrangement did not continue after the accession of Kulottunga I.
and Tinnevelly and portions of Pudukkottah and S. Travancore. Some inscriptions (Nos. 111, 113 and 114 of 1905) of the sixteenth year of this prince from Mannarkovil near Ambasamudram mention the Chera kings Rāja Rāja and Rājasimha and another record from the same place (No. 112 of 1905) dated in the twenty-fourth year of Rājendra himself says that Rājasimha built in Mannarkovil the Viṣṇu temple called Rajendracholavinṭagar.\(^1\) Besides Jaṭṭavarman Sundara Chola-Pāndya, two other Chola princes are known from Chola inscriptions to have been appointed to the viceroyalty of the Pāndyan kingdom. In the historical introductions of Rājendradēva (c. a.d. 1052–1064), he is stated to have conferred on one of his younger brothers, the victorious Mummaḍi Solaṛ, the title Chola-Pāndyan.\(^2\) Again some years later Virarājendra I conferred on his son Gangaikōṇḍachola the Pāṇḍimāṇḍalam and the title Chola-Pāndya.\(^3\) It is not possible to identify these princes in the Chola-Pāndya records very clearly; and it is not unlikely there were two or three princes similarly deputed to rule the Pāndyan kingdom. But this system does not seem to have been continued after the accession of Kūḷottunga I about a.d. 1070.\(^4\)

These Chola-Pāndya viceroys were subject to the Chola emperors and the control from the centre seems to have been both vigorous and regular. This is clear from the

\(^{1}\) *A.R.E.*, 1905; Appendix B and *E.I.*, vol. xi, p. 294. Also No. 232 of 1916 mentions a gift by the queen of Chera Rāśingедēvar to the temple.


\(^{3}\) *S.I.I.*, vol. iii, p. 33.

\(^{4}\) Mr. K. V. Subramanya Aiyar says: ‘The Pāṇḍyas seem to have asserted their independence already during the reign of Kūḷottunga I. At any rate we have no reason to suppose that the Chola-Pāṇḍya kings continued very long. In fact their rule could not have lasted more than half a century which was probably occupied by the rule of the few princes known from inscriptions’ (*E.I.*, vol. xi, p. 293 n.). Mr. H. Krishna Sastri (*A.R.E.*, 1917) identifies Mummaḍi Chola with Māṭavarman Vikrama Chola-Pāṇḍya of the epigraphs and Gangaikōṇḍa and Jaṭṭavarman Chola-Pāṇḍya of No. 642 of 1916. See also *Trav. Arch. Series*, vol. vi, pp. 6–7 where four viceroys are distinguished.
existence of inscriptions of the Chola emperors of the period in the Pāndya country by the side of the records of their viceroys. At the same time, the Pāndya kings of the old line seem to have survived in sufficient strength to give much trouble to their conquerors; and they seem to have made common cause with the rulers of Ceylon who had undergone a degradation similar to that of the Pāndya rulers in consequence of the Chola conquest of Ceylon. It is very remarkable that we hear of several princes of the Ceylonese and Pāndya royal families of this period bearing identical names; this shows the existence of rather close dynastic relations between the aggrieved families that made common cause against the Chola emperors; but it also adds considerably to the difficulty of giving a correct account of the intricate military and political transactions that are referred to alike in the Mahāvamsa and in the inscriptions of the imperial Cholas.¹ Our concern however is only with the Pāndyas and their relation to the Cholas and this in itself is a fairly simple story. The chief reason for the adoption, in the period, of a system of government by viceroys is perhaps found in this political alliance between the dispossessed families of the Pāndyas and the Ceylon kings; the wide extent of the Chola empire after the conquests of Rājēndra was no doubt a contributory factor.²

¹ See the remarks of Hultzsch in J.R.A.S., 1913, pp. 519-21.

² Mr. Venkayya remarks that though the Pāndya country was conquered early in Rāja Rāja I's reign, Chola-Pāndya viceroys come in only with Rājēndra Chola I whose extensive scheme of foreign conquests made them necessary and that 'the name Pāndya was perhaps added at the end of the Chola prince's name partly to reconcile the people to their new ruler' (A.R.E., 1905, pp. 48-9). Mr. K. V. S. Aiyar says on the other hand, 'The necessity for their appointment arose from the fact that the Pāndyas could never be completely subdued. They continued in a state of chronic revolt against the Chola yoke during the whole period of Chola supremacy in South India'. (E.I., vol. xi, p. 293). Our view is that Rājēndra made the discovery only about the tenth year of his reign that some special steps were necessary for keeping a tight hold on the Pāndya country; and that the Pāndyas derived a great part of their strength from the traditional sway they had secured in the hearts of their people, and the rest from their political alliance with Ceylon. It is remarkable that all the sternness of the Chola emperors was not able to
Almost every one of the kings who reigned between Rājendra I GangaiKonda and Rājendra II alias Kulottunga I—he ought properly to be numbered third among Rājendras—claims to have conquered the Pāndya country and some add also an attack on Udagai in the Kēraṇa country to the list of their achievements. But we are not yet in a position to trace in detail any of these expeditions, the circumstances that led to them or their results. But a record of the twenty-ninth year of Rājadhirāja I corresponding to A.D. 1046 contains the names of three Pāndya kings who opposed him and suffered terribly for doing so. Their fates are recorded in an inscription in the following terms:¹ ‘Among the three allied kings of the south (i.e. Pāndyas), Rājadhirāja cut off on a battlefield the beautiful head of Mānabharanān (which was adorned with) large jewels (and) which was inseparable from the golden crown: seized in a battle Viṇa Kēraṇan whose ankle-rings were wide, and was pleased to get him trampled down by his furious elephant Attivāraṇa; and drove to the ancient Mullaiyūr Sundara Pāndyan of endless great fame, who lost in a hot battle the royal white parasol, the bunches (of hairs) of the white yak, and the throne, and who ran away—his crown dropping down, (his) hair being dishevelled and (his) feet getting tired.’ Nothing more is known of the three Pāndyas mentioned here. Mānabharanān and Viṇa Kēraṇan appear to have occupied somewhat subordinate positions and Sundara Pāndya seems to have been the chief of the trio. This is evident from the laudatory reference to Sundara and also from the fact that he escaped capital punishment. We read later on in the same inscription that Rājadhirāja invaded Ceylon and in this expedition he de-throned four rulers of the country. One of them was ‘Vikrama Pāndyan, who, having lost the whole of the southern Tamil country which had previously belonged to him, had entered Īlam (surrounded by) the seven oceans’. We do not know at present what this means exactly; but root out the Pāndyas; and that the latter should have ultimately got the better of their conquerors, and in the end even contributed largely to their downfall.

¹ S.I.I., vol. iii, p. 56.
it illustrates the close connection, political and dynastic, between the Pandyas and the Ceylon kings in this period.

The accession of Kulottunga I marks a turning-point in the history of the Chola empire. This king was not of the direct Chola imperial line; he was an Eastern Chalukya prince; and many troubles seem to have attended the accession of a comparative stranger like him to the Chola throne. Whether as a result of his intrigues or not, the empire was reduced to a state of great confusion bordering on anarchy and from these troubles it seems never to have completely recovered under Kulottunga and his successors. At any rate, we do not find under Kulottunga and his successors the same vigour in the administration of the empire that characterized the Vijayalaya line; and the Pandyas kingdom, now apparently freed from the presence of the Chola-Pandyas viceroy, slowly began to pass more and more under the domination of the descendants of its ancient rulers until at last it not only secured its own independence but helped a good deal to pull down the power of its erstwhile dominant foe. But before we take up this part of the story, something remains to be said about the administration of the Pandyas country under the imperial Cholas of the Vijayalaya line.

There is a general order of Raja Raja I recorded in an inscription of the twenty-fourth year of his reign, i.e. about A.D. 1009 which deals with defaulters of land revenue in villages held by Brahmins, Vaikhanasas and Jainas in the Chola, Tonći and Pandyas countries. The default in the

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1 See remarks at p. 14 of A.R.E., 1899 and also at p. 7 of same for 1901; also S.I.I., vol. iii, p. 129.


Dr. Hultsch's translation of this record does not seem to bring out the fact that it is significant, though its exact import is far from clear. The operative part of the text is 'कर्तवी लक्षभारी देशानि 16-अ समुद्र 23-स्थानत विषयी शरितानि कर्तवी लक्षभारी देशानि 16-अ समुद्र 23-स्थानत विषयी शरितानि', which translates to 'The matter of defaulters of land revenue in the Chola and Vijayalaya countries'.

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payment of revenue seems to have been on the part of a special class of tenants who are referred to as 'காண்டனி ம்ளைச்வாரம்' and who seem to have in some manner abused their privileged position; the penalty that is laid down by the royal order is drastic, but it must be noticed that it applied to other territories besides the Pândya country. The king orders that all 'காண்டனி ம்ளைச்வாரம்' who between the sixteenth and twenty-third years of his reign had failed to pay the dues paid by others in the village (உணவுருகோல் நிலாக்ஷு க்காசு) and whose default continued after more than two complete years into a third year—all such 'காண்டனி ம்ளைச்வாரம்' shall forfeit their 'காண்டனி' lands to the village; and the villagers shall arrange to sell the lands among themselves, but the old defaulters shall not be allowed to buy up these lands again. The same rule was to be observed in all similar cases of default after the twenty-fourth year of the king's reign. The whole record looks like an attempt to regulate the administration of charitable endowments made on behalf of several religious orders and to secure that they did not escape public dues that were laid on them by the terms of the original endowment or the custom of the country. Inscriptions Nos. 327 and 619 of 1916, which are Chola-Pândya records from Tiruvālīśvaram and Sērmāđāvi in the Tinnevelly district, seem to contain interesting particulars of land revenue administration. But the text of these records is not yet available and this is how the official epigraphist summarizes them: 'The record (No. 327) refers to a gift of land by him (Sundara Chola-Pândya) after purchasing it from the sabha of Rāja Rāja Caturvedi-mangalam i.e., Ambāsamudram. (It should rather be Brahmadāsam). The income from the land included paddy given by the cultivator (veḻān) as owner's share and money called uruvukōl-nilan-kāśu and kākshi-erudukāśu. No. 619 of the seventeenth year of the same king's reign refers to similar items of income under the heads of aḷagerudu-kāṭchi-kāśu, kāṭchi-erudu-kāśu and ūrkaḻanju. The order sanctioning the transfer from the land of the Brahmadeya register to the Devadāna register in No. 327, was communicated to the viceroy, the document being signed by not less than twenty-two officers.
of the emperor." The collection of the dues partly in kind and partly in money and the mention of sundry pecuniary levies under different names deserve special attention. Further study may lead to a clear understanding of the nature of these cesses. Another Chola-Pândya record which registers a sale of land to the Viṣṇu temple Râjendra Chola Viṇṭageram at Mannârkvil may also be briefly referred to. The sale in this case was ordered by the members of the sabha of Râja Râja Caturvâdimangalam, already referred to; several of these members who ordered the sale were learned men bearing titles like Bhaṭṭa, Sōmayâjin and Kramavit and they seem to have been resident in the different suburbs (śēri) of the village; and some at least among them appear to have been immigrants from other parts of the Chola empire. The sale deed ( abandonment) is written by the Karanattan (Karntan) of the village and the sale is referred to by the members of the assembly in the phrase ‘ abandonment’ (1.4).

One reference to a matha of the sect of Mahâvratins that occurs in a Vatîṭeluttu inscription from Tirucuṭî in the Ramnad district is sufficiently important to deserve special mention. In occurs in a record of the eleventh year of Vīra Pândya ‘who took the head of the Chola’ (No. 423 of 1914). This reference is confirmed by another record of Vikramakâsari, a Koḻumbar chieftain, who claims to have conquered Vīra Pândya in battle. This chieftain was the son of a Chola princess and probably took the side of the Cholas against Vīra Pândya in the wars mentioned at the beginning of


2 Cf. E.I., vol. xi, pp. 292 ff. Mr. K. V. S. Aiyar remarks in a note at p. 292, ‘It is worthy of note that two of the signatures at the end of the inscription are in Sanskrit. Such admixture of Sanskrit words in a Tamil record of this period may be accounted for, to a certain extent, by the revival of learning brought about by the immigration to the southern country of a large number of Brahmins from the north as a result of the conquests of Rājendra Chola I, which extended as far as the Ganges’. But the admixture of Sanskrit in Tamil records is very common even in the age of the First Empire as we have seen and even then the immigration of Brahmins from the north was not unknown.
this chapter. Vikramakēsari presented a big maṭha (brihan-maṭham) to a certain Mallikārjuna of Madura, who was the chief ascetic of the Kālāmukha sect, with eleven villages for feeding fifty ascetics of the same sect (called asita-vaktra). Mallikārjuna belonged to the Ātrēya gotra and was the disciple of two teachers Vidyārāśi and Tapūrāśi. These references reveal the presence in the Madura and Ramnad districts and in the Pudukkottah state—the Vikramakēsari record comes from Mūvarkōil in that state—of a considerable number of the ascetics of the Mahāvrata or Kālāmukha sect of the Saivas. Dr. Bhandarkar says of this sect: ‘It will be seen how terrible and demoniacal this sect was . . . . Mahāvrata mens the great vow, and the greatness of the vow consists in its extraordinary nature, such as eating food placed in a human skull, besmearing the body with the ashes of human carcasses and others which are attributed to Kālāmukhas by Rāmānuja’.  

1 See Venkayya in A.R.E., 1908, part ii, paras 85–6, and for a brief discussion of No. 423 of 1914, A.R.E., 1915, p. 101. Mr. Krishna Sastri’s suspicion that Mahāvratins may refer to Jains may be taken to be set at rest by the use of the term asita-vaktra (—Kālāmukha) in the record of Vikramakēsari.  

2 Vaishnavism and Saivism, p. 128.
CHAPTER IX

THE END OF CHOLA ASCENDANCY: CIVIL WAR AND RECOVERY

The confusion in the Chola empire that led to the accession of the Eastern Chāḷukya Rājendra alias Kulottunga I to the Chola throne about A.D.1070 apparently gave the Pândyas an opportunity to recover some of their lost power. A Jaṭāvarman Śrīvallabha seems to have reigned in this period with some real power for a period of at least twenty-three years (No. 555 of 1922). A considerable number of his records are found in various places in the Tinnevelly and Madura districts, in particular at Kuruvitturai and Tirupputtūr. Most of these contain a grandiloquent historical introduction beginning with the words Tirumaṅandaiyum Jayamaṅandaiyum, but this introduction tells us nothing about the historical details of his reign. There are references to a throne called Pândyarāyan, to another throne Kalingattaraiyan which seems to have got its name from an important officer called Kalingarajan and to an Aḷagiya Pândyan hall in which these thrones were placed in the palace at Madura, to the east of Māḍakkulam. There is also reference to a Pillaiyar Sundara Pândya, probably the son of the king (493 of 1909). We also learn that drammas were among coins current in his time. Moreover, ‘references in these inscriptions to canals, sluices, water-bunds, etc., called after Parakrama Pândya and to the grain measure named Vira Pândya, prove that Parakrama Pândya and Vira Pândya were two predecessors of Jaṭāvarman Śrīvallabha or his coregents who greatly improved the agricultural condition of the Pândya country.’ It is not possible to determine precisely the period of his rule although there is some reason to think that he was a contemporary of Kulottunga I. This is an inference that rests at present only on the slender basis that a certain Viraśēkharan alias Aḍalaiyur Nāḍālvān refers to the fourth year of Jaṭāvarman

1 A.R.E., 1909, part ii, para 23.

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Srivallabha in one inscription and the forty-ninth year of Tribhuvanacakravartin Kulottunga Chola-dēva in another (30 and 32 of 1909). It has been suggested that Jaṭāvarman Srivallabha must have adopted the surname Chōlāntaka "after subduing the Cholas before he could secure for himself the independent position which is suggested by the eulogistic and poetical historical introduction with which his records begin. But one cannot accept this in the absence of any mention of such an achievement in the introduction itself. It is more likely that the old name of Chōlāntaka Caturvādimangalam for Kuruvitturai or more probably Sojavandán, commemorated the success of Vīra Pāṇḍya, the opponent of Aditya II.

Several inscriptions of Kulottunga Chola I have been found in the Pāṇḍya country. One has been discovered at Tinnevelly (145 of 1894) but the regnal year has been lost; and another (31 of 1896) at Kōṭṭāru; several others are found

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1 See A.R.E., 1909, part ii, para 23 end. The report for 1917 finds confirmation of the age of Srivallabha in 331 of 1916 from Tiruvallīśvaram in which a certain Umai-Ammai of about the end of the tenth century is mentioned. Again, No. 21 of 1927 in the tenth year of this king refers to the thirty-first year of Kulottunga Chola who took Kollam. It must be noted however that the whole question is far from satisfactorily settled. There is a strange inconsistency in the positions taken up in the epigraphical reports about this king. We learn (1909) that 'he was perhaps the immediate predecessor of Jaṭāvarman Kulāśēkhara of the earlier Tiruppūvaṇam grant' at the beginning of a paragraph which ends with the statement that he was of the age of Kulottunga I and was among the Pāṇḍya sovereigns overthrown by him. Either of these conclusions must be wrong as Kulottunga I came to the throne about A.D. 1070 and conquered the Pāṇḍyas before A.D. 1085 (S.I.I., vol. ii, No. 58) and Kulāśēkhara of the Tiruppūvaṇam grant came to the throne in A.D. 1190 (Kielhorn E.I., vol. vi). The report for 1917 leans to Kulottunga's time but we hear a different story in the report for 1923 which again makes him the predecessor of Jaṭ. Kulāśēkhara (para 46, para ii). In the reports for 1918 and 1927 his accession is placed in A.D. 1291. The only fact which seems to help us in deciding this is noted in the text; the rest are impressions and may be ignored for the present. See also K. V. S. Aiyar, Ancient Dekhan, pp. 162–3 for a discussion of the matter of this note re. Jaṭ. Srivallabha.


on the site of ancient Kōrkai (157, 161 and 162-5 of 1903). An inscription of the fifth year of Kulōttunga\(^1\) seems to record that an unnamed Pândya king was decapitated by him. Another record of the fourteenth year\(^2\) repeats this fact and records a fresh conquest of the Pândya with several details. It says: ‘Having resolved in (his) royal mind to conquer also the Pāṇḍimāṇḍalam with great fame, (he) despatched his great army. . . . He completely destroyed the forest which the five Pancavas had entered as refuge, when they were routed, on a battle-field where (he) fought (with them), and fled cowering with fear. (He) subdued their country, drove them into hot jungles (in) hills where woodmen roamed about, and planted pillars of victory in every region. (He) was pleased to seize the pearl fisheries, the Pondiyil (mountain) where the three kinds of Tamil (flourished), the (very) centre of the (mountain) Saiyam where furious rutting elephants were captured, and Kanni, and fixed the boundaries of the southern country . . . . (He) was pleased to bestow on the chiefs of his army, who were mounted on horses, settlements on every road, including (that which passed) Kōṭṭāru, in order that the enemies might be scattered.’ ‘The defeat of the “five Pândyas” and the burning of Kōṭṭāru are referred to also in an inscription at Chidambaram and the Kalingaṭṭuppapparapī’—(Hultsch).

What does the reference in these records to the ‘five Pândyas’ (மஞ்சோந் கால்கள், Pāṇḍyān Pauca) indicate? Mr. L. D. Swamikkannu Pillai once thought that the simultaneous rule of five Pândyas was a fact established by tradition as well as by the statements of contemporary historians,\(^3\) and proceed to arrange the Pândya kings of the thirteenth century known to epigraphy on this basis. Mr. Robert Sewell subjected this position to a searching criticism\(^4\) and concluded.

\(^1\) S.I.I., vol. iii, No. 68.
\(^2\) No. 69, ibid.
\(^3\) I.A., vol. xiii, p. 166; also vol. xlv, pp. 172-6. It must be noted that Mr. Swamikkannu Pillai’s discussion of Pândya dates in his Ephe-meris, vol. i, part ii, pp. 81 ff is much more cautious.
\(^4\) Ibid.
that we must hold the evidence to be overwhelmingly in favour of a single monarchy, and that the theory of a co-regency of five kings may be altogether set aside.' There is no doubt that on this general question of the regular and successive rule of five Pândyan kings through several generations the position of Mr. Sewell is the sounder of the two, and that Mr. Pillai seems on the whole to have had an exaggerated view of the evidence on his side, and that he was misled by a system of chronology, based exclusively on dubious astronomical data contained in the stone inscriptions of the period.

Mr. Sewell refers to the records of Kulōttunga I and says: 'In two inscriptions of Kulōttunga Chola I the king is lauded for having, shortly before A.D 1084, completely defeated "the five Pândyas." But this poetry.' It is not easy so to brush aside the clear references in the phrases quoted above. On the other hand, it is not necessary that each of these 'five Pândyas' must have been an independent ruler in his own right. It may be recalled that one of Kulōttunga's predecessors on the Chola throne, Rājādhīrāja, had three Pândyas for his opponents, Manābharaṇa, Vira Kēraḷa and Sundara, of whom only the last is referred to in the Chola records in terms befitting a reigning king. We do not get any details about the opponents of Kulōttunga. It may be surmised that Jaṭāvarman Šrivallabha was among them; if this surmise is correct, there can be little doubt that the account of Kulōttunga who claims to have driven all the five Pândyas to the forest and then to have burnt that forest is over-drawn; for the chances are that Šrivallabha survived his defeat by Kulōttunga and continued to rule, though perhaps with diminished power, and this seems to be admitted somewhat later in the same record of Kulōttunga where we are told that he 'fixed the boundaries of the southern country'.

1 This conclusion seems a natural inference from the two records of Aḍalaiyar Naḍāḷvān (30 and 32 of 1909) in which he refers to the fourth year of Šrivallabha and the forty-ninth year of Kulōttunga. We know that Šrivallabha reigned for at least twenty-three years and we may assume that for the bulk of it his reign overlapped Kulōttunga's. We
Jaṭāvarman Śrivallabha appears to have been succeeded by Māravarman Tribhuvanacakravartin Parākrama Pāṇḍya Dēva; this may be inferred from the fact that a certain Rājendra Cholan Keśarān alias Niṣadarājan who made a gift of sheep for a lamp in a temple in the twenty-first year of Śrivallabha, also made a gift of paddy to the same temple in the eleventh year of Parākrama Pāṇḍya.\footnote{A.R.E., 1909, part ii, para 29. See also 1910, part ii, para 32.} Parākrama Pāṇḍya’s records begin with a historical introduction commencing with Tirumagaḷ Puṇara and mention drāmmas as shall have, otherwise, to credit Aṭalaiyār Naṭalāyan with a rather unusual length of active life, nineteen plus forty-nine years, as there seems to be little doubt that the forty-ninth year of Kulōttunga was later than the fourth of Śrivallabha.

Mr. H. Krishna Sastri seems to accept the co-regent theory. He suggests that Māravarman Parākrama Pāṇḍya (of 94, 98 and 131 of 1908) and Tribhuvanacakravartin Vikrama Pāṇḍya Dēva (of 26 of 1909) might have been also among the foes of Kulōttunga (A.R.E., 1909, part ii, paras 29 and 30). But it is well to remember Sewell’s warning:—

‘With some as yet unabridged intervals, hereafter no doubt to be successfully filled in, we are now in possession of the general outlines, and in course of time the whole story will become plain. But it will never become plain if at the present very critical period workers are not particularly cautious in their methods. Deductions put forward or statements confidently made by an author who is recognized as an authority on the subject may, if these are perhaps based on insufficient evidence, have the unfortunate result of seriously clouding the issue and raising great difficulties for the student in after years. An assertion so made is apt to be accepted as an historic truth.

It seems very likely that, from the period of the recovery of Pāṇḍya power which preceded the expedition of Kulōttunga I, there were appointed in important subordinate capacities princes of the blood royal who recorded their own inscriptions after the manner of the ruling kings—a practice which may have been copied from the contemporary Cholas; if that was so, the imitators must have gone much farther along this road than their models. If this suggestion is borne out by future study, the best way of treating Pāṇḍya history of the middle ages will be to treat the kings in Kielhorn’s list as the main line of rulers. But even so, there will remain much work in the way of properly interpreting the hundreds of epigraphs.

It will be seen from the text that I prefer to treat Māravarman Parākrama Pāṇḍya of 94, 98, and 131 of 1908 as the successor of Jaṭāvarman Śrivallabha.
among the coins current in his time. Nothing more is known at present about this king. He must have reigned as a contemporary of Kulottunga also.

The next Pândya king, perhaps the immediate successor of Maṟavarman Parākrama Pândya, seems to have been a Jaṭāvarman Parāntaka Pândya. He is known to us so far only from one record of his at Kanyākumāri. Fortunately the record is full and gives a clear account of the king’s reign.¹ The historical introduction commences beautifully thus 'இன்னையே மும்மையார் போதானைல் சும்மையார் கீழ்த்தூரைத் தென்மையார் வந்தவரினங்கு கொண்டு உயிலங்கு மும்மைகள் போதானை போதானை என்றே'. The record is dated in the ninth year of king Parāntaka is said to have defeated the Chera and levied tribute from him. The king of the Kūpakas (a local ruler in South Travancore) offered his daughter in marriage to Parāntaka Pândya who married her. The king then fought a battle at Viḷīnām and took the town. Next came the destruction of Kāndaḷur-Sālai-kkalam. Apparently the systems of weights and measures were in an unsatisfactory condition and consequently the king is described as having reformed them by abolishing their old names and ordering the carp (அம்மை) to be engraved on the new weights and measures that were introduced. Parāntaka also set up ten golden lamps of rare workmanship for the got at Anantapuram and granted a village for their upkeep. He also dedicated to the goddess Kumāri, called here குமாரின் குமாரியாய் a whole nādu as an endowment for the distribution of liberal gifts to all who attended the Taippūśam festival, on the day succeeding it. Lastly, he captured Kuḷam of the Telinga Bhima and subdued South Kalinga.

These last references to Telinga Bhima and Kuḷam and South Kalinga remind us strongly of the historical introduction of Kulottunga’s son and successor Vikrama Chola, whose expedition into the Kalinga country takes the first place in his Tamil inscriptions. 'On this occasion he defeated

the Telinga Bhima of Kuḷam who was apparently one of the Nāyakas of Ellore...... As Vikrama Chola’s inscriptions place the Kalinga war not only before his coronation in A.D. 1118, but before his stay in Vengi, it must have taken place before the end of the reign of his father Kuḷottunga I’—(Hultzsch). But in all probability this war was different from the famous Kalinga war of Kuḷottunga celebrated in the Kalingattupparaṇi and must be dated some years later.¹ It is likely that, as a feudatory of the Chola empire, Parāntaka Pāndya either accompanied Vikrama Chola in person or effectively assisted him in some manner in this expedition against the Telugu chieftain and the Kalinga Kingdom. His conquest of S. Travancore and the imposition of a tribute on that country and his attacks on Sālai and Viḷiṉan should, however, have constituted a clear reversal of the arrangements made by Kuḷottunga I in the early years of his reign, when he fortified Kōṭṭāṟu and demarcated the boundary of the southern kingdom. It may be, however, that these achievements were undertaken with the knowledge of the Chola emperor and under his orders. It may be noted that we have references to a Parāntaka Vaḷanāḍu as a sub-division of Rāja-rāja Pāṇḍināḍu in the inscriptions of Kuḷottunga which come from Māramangalam (near Koṟkai) and are dated in the forty-fourth and forty-seventh years of Kuḷottunga I (Nos. 161 and 164 of 1903).

The next Pāndya king of whom we have some definite knowledge is Māravarman Śrīvallabha who is known to have been reigning in A.D. 1160–1 and to whom king Vira Ravivarman of Travancore was tributary.² There are a considerable number of inscriptions mostly from the Tinnevelly district that may be ascribed to this king. A record from Kōṭṭāṟu (49 of 1896) mentions prince Kulaśākhara who can be identified with good reason with the prince who had a prominent part in the war of succession that seems to have followed the death of this king, Śrīvallabha. In another (No. 50 of 1896) from the same place ‘the king is said

¹ A.R.E., 1903, page 4, para 8. Also 1905, part ii, para 8.
² A.R.S., 1896, para 15.
to have been ruling from his throne Munaiyadaraivan in the palace at Tirunelveli in Kīḻ-vēmbanādu'.

A Suciṇḍram inscription of this king dated in his tenth year refers to Āṇḍapillai Bhaṭṭa Atirātrayāji at whose instance the king made a grant of land to the Suciṇḍram temple. It is probable that this Āṇḍapillai who performed the Atirātra sacrifice was the same as the author of a well-known work on Hindu domestic ritual (Grhyaprayōgavṛtti) which is still used in Southern India. The records of this king generally begin with the introduction ṣravatī ṣravatī etc. But one in his thirty-seventh year (No. 426 of 1916) begins with an introduction ṣravatī ṣravatī, etc. almost similar to that of Jaṭāvarman Śrivallabha. The astronomical details furnished by this record are said to yield the date A.D. 1169 for the inscription; the date is not quite regular but may be accepted in the light of other evidence relating to the king. This would mean that Māravarman Śrivallabha came to the throne in A.D. 1132 and that this record is among the last ones of his reign. But it is doubtful if Śrivallabha ruled as late as A.D. 1169 and it may after all turn out that this record belongs to some other king.

1 A.R.E., 1909, part ii, para 29. Mr. Krishna Sastri says: 'As Jaṭāvarman Kulaśekhara was also occupying the throne at Madura called Munaiyadaraivan we may perhaps suppose that Māravarman Śrivallabha was his immediate predecessor'. I do not see how we can make any such supposition. Frankly, we do not know yet how these thrones were named.

For a similar reason I have refrained from accepting the proposal to treat Māravarman Kulaśekhara of Nos. 465 and 466 of 1909 as a contemporary or successor of Jaṭāvarman Śrivallabha on the strength of the mention of Kalingarāyan both as the name of a seat and as an officer (see A.R.E., 1910, part ii, para 36). I may notice incidentally that Mr. Sastri does not seem to be quite correct when he considers that historical introductions are a 'special characteristic feature of the Pandyā records prior to the time of Jaṭāvarman Sundara Pandyā I' (A.R.E., 1909, part ii, para 29).


b A.R.E., 1917, pp. 94 and 109. The tithi according to calculation ought to be 2 but the inscription gives prathamai.
It has been mentioned that there is reference to a Pillaiyar Kulaśekhara in the records of Śrivallabha and that this prince is most probably identical with Kulaśekhara who figures in a civil war in the Pāndyan kingdom in the second half of the twelfth century.¹ This war is recorded in considerable detail ‘in true epic fashion’ in the Mahāvamsa.² The account of the Mahāvamsa is confirmed in important particulars by the Chola inscriptions of the period; these inscriptions also leave no room for doubt that both the Ceylonese and the Chola versions of this war are partisan accounts from which it is difficult to sift the truth. The Mahāvamsa gives the story in chapters 76 and 77. The Chola inscriptions mentioning the civil war and the events in it are:

20 of 1899—Ārpakkam stone inscription of fifth year of Parakāsivarman Rājādhirajadéva.

465 of 1905—Tiruvālangādu stone inscription of Rājakāsivarman Rājādhīrajā (damaged).

433 of 1924—Pallavāraṇiyapāṭṭai—(Māyavaram Taluq) stone inscription of the eighth year of Rājakāsivarman Tribhuvanachakravarin Rājādhīrajadēva;

besides No. 1 of 1899—Tirukkoljambudur stone inscription in the fourth year of Kulottunga III, according to Mr. Venkayya.

According to the Mahāvamsa the war was undertaken after the sixteenth year of Parākramabāhu I, i.e. after A.D. 1168–9. But the Ārpakkam inscription of Rājādhīrajā is dated in his fifth year which began in A.D. 1167 and shows that the war must have begun before that date. It is not easy to say whether the discrepancy is due to an error in the Mahāvamsa

¹ A record (101 of 1908) from Tirupputtur in the fifth year of Tribhuvanacakravartin Kulaśekharadēva which gives details which yield July 23, A.D. 1166, seems to belong to Mar. Śrivallabha’s son and successor—the Kulaśekhara of the civil war; his accession would then count from A.D. 1161–62. See Sewell, I.A., vol. xlvii, p. 255, following. Mr. L. D. Swamikkannu Pillai.

² Still the best discussion of the war is Mr. Venkayya’s in A.R.E., 1899. Secondary accounts are found in Mr. K. V. S. Aiyar, Ancient Dekhan, pp. 154–61 and Dr. S. K. Aiyangar, S. India and Her Muhammadan Invaders, pp. 1–11.

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chronology or in that of the Ārpākkam record. Attention may be drawn however to the fact that in the Ārpākkam record and in some others the Chola king is called Para-
kēsarivarman whereas the usual epithet of Rājādhirāja II (acc. A.D. 1163) is Rājakēsarivarman. It must also be noticed that if Śrīvallabha reigned till A.D. 1169 the war commenced more probably after A.D. 1168–9. In any case, the error is not much and the exact manner of adjusting it will have to be decided after further study.²

The Mahāvamsa account opens with the siege of Madura, which was in the occupation of Parākrama Pāṇḍya, by Kula-
śekhara. Kulaśekhara was probably the son of Śrīvallabha and the legitimate claimant to the throne. We do not know who Parākrama was and how he got to be in Madura. It will be remembered, however, that Māravarman Śrīvallabha is said to have ruled from Tinnevelly and this would mean that Kulaśekhara on his accession must have done so too; and in this we may have some explanation of the occupation of the northern part of the Pāṇḍya country by a rival prince.

A tempting suggestion offers itself and may be stated here with the reservation that it cannot be taken as proved until further evidence confirms it. A very interesting record (35 of 1913) in the fourth year of a Parākrama Pāṇḍya incidentally refers to the fourth year of Vikrama Chola and to Perumāl Kulottungadēva, which must be taken to mean Kulottunga II, the successor of Vikrama Chola. The object of the inscription is to record the renewal of a charter of privileges granted to certain Paḷlis in the Aḍuturai temple several years before, when they rescued some images of the Aḍuturai temple which were being removed to Haḷēbid,

² See Hultsch, J.R.A.S., 1913, pp. 518–9. Dr. S. K. Aiyangar starts his account of the war with the statement ‘In A.D. 1170 or 1171 there were two rival claimants to the throne of Madura’, (p. 2, op. cit.) and in a note at pp. 41–2 proposes A.D. 1171–2 for the accession of Rājādhirāja II referring to A.R.E., 1904, para 21. But the matter is not simple and seems to deserve further investigation.
apparently as a result of a military raid into the Chola country by the Hoysala king Viṣṇuvardhana I who claims to have marched right up to Rāmesvaram. The privileges were renewed in the fourth year of Parākrama Pāṇḍya, as stated above, and if this Parākrama was the same as the opponent of Kulaśēkhara, then it would mean that Parākrama had been ruling from Madura for some time as a separate ruler independent of Kulaśēkhara when the latter attacked him; or it may be that he started as a subordinate rule at first and that Kulaśēkhara attacked him when he sought to make himself independent.¹

However that might have been, when Kulaśēkhara attacked him, Parākrama appealed for aid to Parākramabāhu of Ceylon, who sent an army under the general Lankāpura. But before the Singhalese forces came to the mainland, Kulaśēkhara succeeded in capturing and putting to death Parākrama with his queen and children and in occupying the city of Madura. But the king of Ceylon wanted his general to proceed against Kulaśēkhara and, after driving him out, to bestow the Pāṇḍyan kingdom on one of the surviving children of the murdered Pāṇḍyan king. And thus began the war which, as it is narrated in the Mahāvamsa, was nothing but a triumphant progress of victory upon victory against Kulaśēkhara, won at first by Lankāpura and later by Lankāpura and Jagad Vijaya who had joined him with reinforcements, until in the end Kulaśēkhara was expelled from the Pāṇḍyan kingdom and Vira Pāṇḍya, the son of Parākrama Pāṇḍya, was crowned at Madura.² It is not necessary to trace these skirmishes in

¹ A.R.E., 1913, part ii, paras 46–7.

² It is just likely that the Sucindram record beginning ṛṣa-ṝṣa-ṝṣaṁ ṛṣa-ṝṣa-ṝṣaṁ (Trav. Arch. Series, vol. ii, pp. 18 ff) is an inscription of this Vira Pāṇḍya. If that is so, Vira Pāṇḍya must have married a Kērala prince after his campaign mentioned in l. 3 of the record and this will explain his flight to Travancore after his final defeat. It may be noted that this record registers a gift almost immediately after the coronation. Mr. Gopinatha Rao in editing this record mixes up this Vira Pāṇḍya with the conqueror of Iḷam and Kongu (acc. A.D. 1253) and the Kulaśēkhara of this civil war with Maṭ. Kulaśēkhara (acc. A.D. 1268).
detail as the Mahāvamsa account is not yet corroborated in material particulars and as it is not easy now to identify many small places whose names have been more or less distorted in the chronicle. It may be noticed, however, that Kulaśekhara found it possible after successive defeats to place fresh armies in the field and it was not till sometime after Vīra Pāndya's coronation that he turned to the Cholas for help against the Singhalese troops. The intervention of the Cholas made no difference to the fortunes of Kulaśekhara, who sustained still further defeats and at last 'the Singhalese general was satisfied that he had rid the country of the enemy and, before going back to Ceylon, made over the kingdom to Vīra Pāndya, and ordered that the Kahāpapa coin bearing the superscription of king Parākrama, i.e. Parākramabāhu should be used throughout the country'. So far the Mahāvamsa.

There need be little doubt that this account is very one-sided. The Ceylon generals are said to have given presents to several chiefs in the Pāndya country and these 'look like bribes offered to win them over from their allegiance to Kulaśekhara'. Thus the success against Kulaśekhara was not always won on the field of battle. And after the Chola intervention, it would seem that the Ceylon troops actually lost ground and sustained defeats and it may be suspected that the evacuation of the Pāndya country by Lankāpura was not an entirely voluntary retirement after the successful completion of the task laid on him by his master.

Till recently almost the only epigraphical record which gave a hint as to the fortunes of the Ceylon troops was the Arpākkam inscription which contains a quaint account of a miracle wrought in connection with the war. 'The army of Ceylon having taken possession of the Pāndya country, drove away king Kulaśekhara, who was in Madura and then began to fight in battle the feudatories of the great king Śrī Rajadhirājadēvā. The danger consequent upon the war spreading to the districts of Toṇdi and Pāsi combined with the (easy) way in which the army of Ceylon gained victories, struck terror into (the hearts of) people both in the Chola
country and in other districts'. At this juncture, a certain Edirili Soḷa Sāmbuvarăyan felt great anxiety for his son, who had gone to fight at the head of the Chola forces and approached a holy man Svāmidēva with the request that he should pray for divine intercession against the Ceylonese. Thereupon, His Holiness was pleased to declare; 'This, the army of Ceylon, which consists of very vicious and wicked men, removed the sacred door of the temple of the god at the holy Rāmēśvaram, obstructed the worship and carried away all the treasures of the temple. We also learn that they are all sinners against Siva. We shall make the necessary attempts for their flight and disappearance (?) after being completely defeated in battle and after being chased'. "Accordingly, he was pleased to worship (Śiva) for twenty-eight days continually. Subsequently, messengers arrived from my (Śāmbuvarāyan's) son Pallavarāyar bringing a letter (to me) reporting that Jayadratha Daṇḍanāyaka and Lankāpura Daṇḍanāyaka and the other generals and the troops fled having been defeated'. This is the account that is dated in the fifth year or Parakēsari Rājādhīrāja and that causes some difficulty, as we have seen, in the chronology of the war. Another record in the eighth year of Rājādhīrāja wherein he is given his usual title Rājakēsari (No. 433 of 1924) is more historical in that it contains nothing supernatural; it is also more direct in its reference to the war. 'When the king of Ceylon (داعشکمکا) sent his army and generals to conquer and annex the Pāṇḍya country, the Pāṇḍya king Kulaśēkhara fled from his kingdom and sought refuge with the Chola and entreated him to recover his kingdom for him. Thereupon the latter was pleased to direct that Kulaśēkhara be reinstalled on his throne after killing the Ceylonese commander and his lieutenants who had entered the Pāṇḍya country and nailing up their heads over the gates of Madura. In accordance with the direction of the Chola king, Kulaśēkhara-rādēva, during his stay in the Chola country, was entertained with deserving liberality. With enough forces, funds and zeal the Pāṇḍya country was reconquered by the Cholas, Lankāpuri Daṇḍanāyaka and his generals being put to death and their heads nailed on to the gateway of Madura. Arrangements were then made for the entry of Kulaśēkhara-rādēva
into Madura after taking necessary precautions against the future annexation of the Pândya country to Ílam’. It was the minister Pallavarāyar who did all this.\(^1\)

It will be readily seen that these two inscriptions agree with the Mahāvamsa in important particulars. The names of Daṇḍanāyaka Lankāpuri and the Madura king Kulaśekhara and the intervention of the Cholas in favour of Kulaśekhara are common to them all. But both the epigraphs refer to defeats sustained by the Ceylon forces about which the Mahāvamsa is silent; and there is a rather grave disagreement in detail between the two inscriptions as to the fate of the Ceylon generals; the Arpākkam record states that they returned to Ceylon after their defeat by Pallavarāyar, while the other inscription says that their heads were nailed to the gates of Madura by order of the Chola king. And if we recall that a still later record of the twelfth year of Rājakēsari Rājādhīrāja (465 of 1905) refers to this same war and to the part played in it by a traitor named Śrivallabha, it becomes clear that many gaps still remain to be filled in our account of the war.

That this war did not end with the retreat of Lankāpura and the restoration of Kulaśekhara by the Cholas becomes clear from the Chola records of the succeeding years,\(^2\)

\(^1\) A.R.E., 1924, part ii, para 21.

\(^2\) Referring to No. 3 of 1899 of the eleventh year of Rājakēsari Rājādhīrāja in which he bears the title ‘who had conquered Madura and Ceylon’, Mr. Venkayya says (A.R.E., 1889, para 38):—‘If this king is identical with Parakēsarivarman alias Rājādhīrāja Dēvan, who was an ally of the Pândya king Kulaśekhara, the attribute prefixed to his name in the Āḷangudi inscription, which would be six years later than the Ārapākkam one, was probably based on the victories achieved by the Cholas during his reign in a later campaign against Vīra Pândya and his Singalese allies in which Kulōttunga III distinguished himself, and in consequence, assumed a surname similar to that of Rājādhīrājadāva’ (see S.I.I., vol. iii, part i, No. 36). But may it not be that Rājādhīrāja assumed the surname merely as a result of Pallavarāyar’s campaigns against Lankāpuri? Mr. Venkayya himself noticed in the same place No. 1 of 1899 and found subsequently other records of Kulōttunga III which give reasons for Kulōttunga’s surname (A.R.E., 1907, p. 62, para 40 and
specially those of Kulöttunga III, the successor of Rajādhiraṇa II. We do not know how long Kulaśekhara lived after the restoration; it may have been at most for about a decade from the eighth year of Rajādhiraṇa to the second or third of Kulöttunga III—A.D. 1170–80 roughly. Thereupon he seems to have been succeeded by a Vikrama Pāndya and on the accession of Vikrama Pāndya, Vīra Pāndya appears to have made another attempt, again with Ceylonese help, to dislodge the Kulaśekhara line; once more the Cholas came to the aid of the latter and the war was renewed. An undated inscription, later than the fourth year of Kulöttunga (1 of 1899), i.e., A.D. 1182, records that ‘the son or sons of Vīra Pāndya were defeated by the Chola army. The Singhalese soldiers had their noses cut off and rushed into the sea to escape from the Chola troops. Vīra Pāndya himself was attacked by the Cholas and compelled to retreat. The town of Madura was captured and the Chola army took possession of the Pāndya throne and planted a pillar of victory (at Madura). The town of Madura, the Pāndya throne and the kingdom were then made over to Vikrama Pāndya, who was an ally of the Cholas.’ The same incidents are recorded in later inscriptions of Kulöttunga III with small variations. The title ‘capturer of the Pāndya country’ assumed by Ammaiappan Rājarāja Sāmbuvarāya, as early as the fourth year of the king (A.D. 1182) shows that he rendered valuable help to his Chola overlord, by whom he must have been so

1908, p. 67, para 64). Moreover, further research has shown that Kulöttunga III could not have been more than twelve or thirteen years of age in the eleventh year of Rajādhiraṇa’s reign. (A.R.E., 1924, part ii, para 20).

It may also be noticed that No. 1 of 1899 is not dated in the fourth year of Kulöttunga III, but appears to be of some date later than his fourth year. (S.I.I. Texts, vol. vi.—No. 436, esp. l. 15).

1 We hear of a Sundara Pāndya co-operating with Kulaśekhara in a subordinate capacity in the Mahāvamsa account of the war and do not know how he was related to Kulaśekhara or what happened to him.

honoured.\textsuperscript{1} Kulōttunga himself assumed the title Pāṇḍyāri and performed the Virābhīṣeṇa after the capture of Madura.\textsuperscript{2} This was apparently after a second rebellion by Vira Pāṇḍya and a battle at Neṭṭūr in which he was beaten and captured with his queen as recorded in an inscription of the eleventh year of Kulōttunga (A.D. 1188–89). Two records of the sixteenth year (42 and 43 of 1906) mention the flight of Vira Pāṇḍya and his relatives seeking refuge in Travancore.\textsuperscript{3} And an inscription in the nineteenth year furnishes the comment on the phrase लिङ्गायत्स्व (मुल्लुक्कू) उपवनिच्छिन्नम् employed in the record of the eleventh year and states that Kulōttunga placed his foot on Vira Pāṇḍya’s crown (अस्त्रोत्तर मुल्लुक्कू)
 and then gave him some presents and dismissed him.\textsuperscript{4} It must have been after this that Vira Pāṇḍya proceeded to Travancore as recorded in the sixteenth year. We do not know anything as to what happened to him afterwards. Whatever happened to Vira Pāṇḍya and his relatives, it seems clear that Kulōttunga succeeded in establishing Vikrama Pāṇḍya on the Pāṇḍya throne and thus putting an end to all disputes about the succession in which the Cholas and the Ceylon kings had taken sides for over a decade. But it is not yet possible to ascribe any inscriptions with confidence to this Vikrama Pāṇḍya and we cannot say if he was the immediate predecessor or not of Jāṭāvarman Kulaśeḻkhaṇḍaṇa who came to the throne of the Pāṇḍyas in A.D. 1190; the allusion to the time of Periyaṉāṉaṉar, Srīvallabha in a record of Kulaśeḻkhaṇḍaṇa (No. 110 of 1907) must however

\textsuperscript{1} A.R.E., 1918, part ii, para 39.

\textsuperscript{2} A.R.E., 1908, part ii, para 64. Also S.I.I., vol. iii, p. 214, inscription No. 87 (ll. 2–4).

\textsuperscript{3} Ref. in the preceding note and A.R.E., 1907, part ii, para 40.

\textsuperscript{4} Dr. S. K. Aiyangar thinks that the explanation of Hultsch, which I have followed in the text, is not supported by the phrases employed in the inscription, p. 13, and n. 2 of p. 14 of S. India and Her Muhammadan Invaders. It is not possible to reconcile the view that his head was cut off in the eleventh year of Kulōttunga after the battle of Neṭṭūr, with Vira Pāṇḍya’s escape to Travancore recorded in the sixteenth year. Hultsch’s explanation may, for this reason, be preferred.
be borne in mind in coming to a conclusion on this question.\footnote{1}

The intervention of Kulōttunga III in favour of Vikrama was apparently the last occasion on which the Cholas were able to interfere effectively in the affairs of the southern kingdom. *Either during the latter portion of his reign or on his death, the power of the Cholas seems to have declined, though the causes cannot now be easily ascertained. He was succeeded about the year A.D. 1216 by his Tribhuvanachakravartin Rājarājadēva III whose capacity for military organization does not appear to have been very high. He has no exploits to boast of...* It was evidently the weakness of the Cholas that led to the occupation of the Chola country by the Hoysalas under Vīra Somāśvara and to the conquest of Kānci by the Kākatiya king Gaṇapati.\footnote{2}

After the close of the civil dissensions in the Pândya country brought about by Kulōttunga’s intervention, the Pândya kings appear to have recovered remarkably and it turned out that Kulōttunga had thus only increased the difficulties of his successor and forced him to seek the help of the Hoysalas—a step which only added still further to his troubles and those of the Chola empire. But we are touching on the political conditions out of which was to grow the Second Empire of the Pândyas which lasted in great power throughout the thirteenth century A.D.

\footnote{1} Dr. S. K. Aiyangar thinks: ‘It is just possible that this Kulaśēkhara \textit{(acc. A.D. 1190)} was the son of Vikrama and the grandson of the Kulaśēkhara whose cause the Cholas supported in the war of succession.’—\textit{Op. cit. p. 44. Contra} Rangacharya under Tj. 918—539 of 1904.

\footnote{2} \textit{A.R.E.}, 1900, paras 29 and 30.
CHAPTER X

THE PÄNDYAS OF THE SECOND EMPIRE
(1190-1238)

After the close of the civil wars and the secure restoration by Kulottunga III of Vikrama Pändya to the throne of Madura, the Pändya kingdom recovered rapidly much of the power and glory that characterized it in the days before the sack of Madura by Parântaka I. We have at present no means of judging how far Vikrama Pändya himself profited by his opportunity. He seems to have had on the whole a troubled time, and he was apparently a weak ruler who depended more on Kulottunga’s support than on his own strength for defending himself against the attacks of his enemies. Even when he had occupied the throne for seven or eight years, it needed Kulottunga’s intercession to maintain his power, when Vira Pändya attacked him in some force about A.D. 1187. After the campaign which ended in the defeat of Vira Pändya at Neṭṭür, Kulottunga held a great durbar in the Pändya capital at which Vira Pändya and his Chera contemporary did him obeisance and Kulottunga placed his foot on the head of the former.\(^1\) Thus, almost throughout his reign—Vikrama does not seem to have long survived the events just mentioned—Vikrama Pändya was a feudatory of Kulottunga III whose hold on the country was apparently real and effective. There comes, however, a decisive change in this relation between the Chola and the Pändya rulers even during the life-time of Kulottunga III with the accession of Jaṭāvarman Kulaśekhara (A.D. 1190). From this time on, almost to the end of the thirteenth century, the power of

\(^1\) The facts are narrated in two records of Kulottunga dated in his eleventh and nineteenth years (Nos. 87 and 88 in S.I.I., vol. iii, part ii). The later record gives more details than the earlier, but the reference is evidently to the same transactions. See also the notes at the end of the last chapter.
The Pāndyas attained great strength and expanded as far north as Nellore and Cuddapah; a succession of able and truly distinguished rulers in the main line made Second Empire a real power in the politics of South India in their age. Their successes in war, their patronage of literature and the arts, and the methods of their rule are amply borne out by the numerous records they have left behind. On the other hand, the power of the Cholas after Kulottunga III declined to a very low ebb and dwindled into insignificance; and this was, no doubt, one of the factors that favoured the rise of the Second Empire of the Pāndyas.

The interpretation of the epigraphs of the period however presents numerous difficulties which impose great limitations on any attempt to restore the history of the age. In the first place, there is no record, among the hundreds of inscriptions, which gives us any clue to the genealogy of the rulers of this age. Even the few copper-plates we possess, like the Tiruppullānam plates, differ, in this respect, totally from similar documents of the Pāndyas of the earlier or later times, and fail to record genealogy. This is perhaps the most serious obstacle in our way, which is not altogether removed by the few contemporary references to the Pāndyas in the records of other ruling families and the many instances of astronomical details recorded in the Pāndya inscriptions themselves. These astronomical details yield different results in the hands of different scholars, and often in the hands of the same scholar at different times. New kings have been postulated and given up in a manner that has tended to make the chronology of the age a game of ninepins. As one wades through the results of Kielhorn Jacobi, Swamikkannu Pillai and Sewell, one almost gets the feeling that ignorance, at least of astronomy, is bliss and the general rule followed in our narrative is not to accept any conclusion that is not endorsed by more than one of these four earnest savants whose patient labours, especially those of Kielhorn, have alone rendered possible even such a provisional narrative as is given here. It must be noted also that palæography fails to furnish any material assistance in confirming or correcting
the results of astronomy. Mr. Sewell remarks:¹ ‘Unless the number of the solar day of the month is stated, and it is not as a rule stated, all the ordinary details of a Chola or Pândya date will be found often to correspond with about three different days in a century’; and paleography cannot possibly decide among them.² And even the texts of most of these records are yet unpublished. It is obvious that in the present state of our knowledge we shall have to leave on one side all the records which cannot with confidence be assigned to one or another of the kings whose existence has been proved beyond possibility of doubt. Again no attempt can be made to fix the dynastic relations among the rulers of the age. But this is not all. There is the possibility, nay, the great probability, that several princes ruled at the same time over different parts of the empire and these also engraved inscriptions in full or quasi-regal style. We have already seen reason to reject the theory of the regular co-regency of ‘Five Pândya Rulers’ and to hold that although several princes of the royal family might have ruled in different parts of the kingdom simultaneously, there was a regular succession of kings who ruled in their own right, the others ruling more or less in a subordinate capacity. There is little reason to doubt that the main line of reigning kings is that restored by Kielhorn’s calculations and modified in some respects by his successors.

Jaṭāvarman Kulaśākhara, who came to the throne in A.D. 1190 and ruled in Madura in considerable power till A.D.


² Mr. L. D. Swamikkannu Pillai, for instance, after wavering between two dates for a Maṇavarman Vikrama Pândya’s accession 1269–70 and A.D. 1283 and between two rulers of the same name, finally gave up the A.D. 1283 date altogether; epigraphy furnishes no aid here. (See A.R.E., 1922, part ii, para 31 and A.R.E., 1925, part ii, para 28). The reader may also be referred to the strange manner in which the official epigraphist discusses No. 393 of 1917 at para 49 of part ii of the report for 1918. It should be noticed in particular that even when it is a question of dates centuries apart (in this case eleventh and thirteenth centuries) paleography is inconclusive. Sewell, at p. 191, I.A., vol. xlv, makes a similar remark.
1217, may have been the immediate successor of Vikrama Pândya; one of his early records in the second year (No. 110 of 1907 from Kallilaikuricci), however, seems to contain a reference to a Periyanaíyanár (an elder male relative) Srívallabha, a predecessor of his; and a record in the third year of a Jaññavarman Srívallabha finds mention in another inscription of Kulaśekhara’s successor, Māravarman Sundara Pândya (No. 683 of 1905). It is not improbable that both these references are to the same Srívallabha, but we know nothing more of him.¹ Kulaśekhara’s inscriptions range from his second to his twenty-eighth year (No. 685 of 1916) and generally open with one of three forms of historical introduction—कुलसेकर (No. 5 of 1894), महाराजा महेंद्र (No. 14 of 1894) and कुलसेकर (No. 13 of 1894). None of these introductions tells us anything definite about the events of the reign; all of them contain highly poetic praise of the glory of the king; the nearest approach to a concrete historical statement occurs in the कुलसेकर formula in the phrase²—‘कुलसेकरस्य महाराजाम महेंद्रकुलाकर्तव्यं वर्णितमयमभावम् कुलसेकरम्’, which is a vague hint that the Pândya kingdom is beginning to hold its own against its Chola and Chera neighbours. A rather early inscription of the reign (No. 665 of 1916) from Śermādsvi refers to a gift by the king to a temple in the name of his brother-in-law (विरुध्र) Kōdai Ravivarman, undoubtedly a Chera prince. Another record of some years later (No. 370 of 1916) seems to imply that the contemporary Tiruvaḍi king of Jētunganāḍu was a subordinate of Kulaśekhara; but we have as yet no means of explaining the dynastic connection mentioned in the earlier record.³ In the numerous inscriptions of Kulaśekhara from the Ramnad district, is found the name of one of the important local officials of the king, who seems to

¹ A.R.E., 1908, part ii, para 42.
² See S.I.I., vol. v, No. 428, ll. 2–3, contra the conjectural restoration अर्क्षेः [अर्क्ष] in l. 1 of No. 301 of the same volume. Some records (e.g. 512 of 1904 and 385 of 1914) seem to take us to the thirty-ninth year of a Jaññavarman Kulaśekhara. But the texts are not available.
have played a considerable part for over a decade in the administration of the division known as Kaḷavaḷināḍu and was thence known as Kaḷavaḷi-Nāḍāḷvān, his proper name being mentioned as Jayangoṇḍaśoḷan Śṭvaḷḷuvan (No. 313 of 1923). Several other instances can be cited from the other records of this and other kings. From the provenance of Kulaśēkhara’s inscriptions we may conclude that his rule extended over the bulk of the modern districts of Madura, Rāmnad and Tinnevelly. There are references to thrones with different names, all of them in Madura and to maids in palace service (agapparivāra). No. 459 of 1909 mentions the throne Maḷavarāyan in the hall known as Pukaḷābharaṇan in the palace at Madura. The same record mentions a grant of 100 drāmmas (drachms) by the king for the deepening of a tank called after him. The other thrones were called Kalingarāyan (No. 29 of 1924) and Munaiyadaraiyan (No. 660 of 1916). The well-known Tiruppūvaṇam copper-plate grant dated in the twenty-fifth year of the king (29th November, A.D. 1214) records the grant of a new village created by clubbing together several old ones under the name Rājagambhiracaturvēdimangalam after its boundaries were marked in the traditional manner by a female elephant. The king would thus appear to have had a surname Rājagambhira. His records also contain other particulars which throw some light on the administration and the social life of his time; but these may be reserved for separate consideration later.

The successor of Jaṭāvarman Kulaśēkhara was Māra’varman Sundara Pāṇḍya whose accession is counted in his records from A.D. 1216. It is just possible that this Sundara Pāṇḍya was the brother of his predecessor, Jaṭāvarman Kulaśēkhara, and that both of them were the sons of that Vikrama Pāṇḍya who was restored to the Pāṇḍya throne at

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the close of the civil wars by Kulottunga III, and conse-
quently, grandsons of Kulaśekhara in whose time the civil
war began. This suggestion is supported by references to a
Periyanaṇanār Vikrama Pāṇḍyadēva in the records of both
these rulers.¹ Māravarman Sundara Pāṇḍya’s records often
contain a fairly long and ornate introduction beginning
इदानिनुत्तमं विक्रमादित्य (e.g. No. 49 of 1890), which is of
considerable interest to the historian.² His well-known
Tirupparankunṟam inscription (No. 49 of 1890) is dated in the
seventh year of his reign and furnishes very important and
interesting particulars; while another record dated thirteen
years later (No. 140 of 1894) from Tinnevelly tells us a little
more about the intervening years.³ The earlier record tells
us that after his coronation, the Pāṇḍyas extended their sway
at the expense of the Cholas and refers to an expedition of
Sundara Pāṇḍya against the Chola country in the course of
which he set fire to the cities of Tanjore and Uraiyan and
laid waste the surrounding country. The Chola king had to
seek refuge in flight and then the Pāṇḍyan invader celebrated
a Virābhīṣeka in the coronation hall of the Cholas. After
that he proceeded north to worship at the shrine of Naṭarāja
in Chidāmbaram. Apparently, during his sojourn in Chidam-
baram, be sent for his defeated enemy saying that he would
restore to him the country and crown that he had recently
lost; and the Chola king returned and together with his

¹ A.R.E., 1927 Ibid. (Nos. 47 of 1926 and 83 of 1927).
² The formula इदानिनुत्तमं विक्रमादित्य is that of the later king of the same
name wrongly given to this king in A.R.E., 1917, part ii, para 8, also
A.R.E., 1915, part ii, para 32. Inscription No. 488 of 1916 which clearly
belongs to this king is reported to begin इदानिनुत्तमं विक्रमादित्य. As the
full text is not available it is not possible to say if this is only a
variant of the usual formula of this king or a new one.
³ These two forms of the इदानिनुत्तमं introduction are repeated in other
records as well. But the enlarged version is not earlier than the twentieth
year. Dr. S. K. Aiyangar is rather inconclusive in his remarks about
Māravarman Sundara and his campaigns in his South India and Her
Muhammadan Invaders, pp. 26–7, 34 and 44–5, especially with regard to
the internal chronology of the reign. Thus achievements claimed ‘by ins-
criptions of the ninth year of Māravarman Sundara Pāṇḍya’ (p. 26) ‘must
have taken place before the nineteenth year of Māravarman Sundara I’,
(p. 34).
son prostrated before the royal seat of the victorious Pândya; the victor, true to his word, restored the crown and country of the Chola in the form of a religious gift, which was confirmed by the issue of a royal rescript with the Pândyan seal on it and the title of Cholapati to the vanquished ruler. So much we learn from the record of the seventh year. It may also be noted that in the records of the seventh and subsequent years Sundara Pândya gets one or another of the titles சோழராஜர் உரைச்சரசாக சோழர் உரைச்சர் பைரைச்சரேஸ்வர் சோழரம்மப்பிரதேச நூற்றாண்டு கிழக்கு அதிசாபத்து வருற்றிருந்தது and சோழராஜன் அம்பீரம்பிரதேசம், the first title appearing even as early as the third year of the king (No. 362 of 1906).

Now, there is little reason to doubt that the facts so recorded in Sundara's inscriptions are substantially true; and the language of every inscription makes it a paean of triumph. For the first time after several centuries of subjection to Chola rule, followed by a period of civil war and abject dependence on Chola support, Sundara Pândya apparently in the prime of life had successfully carried fire and sword into the heart of the Chola country and what was more, had, by an act of political good sense in restoring the Chola country to its vanquished ruler, raised himself and his country in the estimation of his contemporaries. The ground had been prepared in the days of Kulaśākhara, but so long as Kulottunga III lived, the memory of the support Vikrama Pândya had at his hands against Vira survived, and Kulottunga himself was a more capable ruler than his ill-starred successor Rājarāja III. Rājarāja III and Sundara Pândya were called to power about the same time; and they had no old memories, either of them, that need have hampered their ambitions. And it was the law of life in those days among Indian kings that he who could not be hammer had to be anvil. ¹ It would seem that Sundara Pândya

¹ Dr. S. K. Aiyangar makes Sundara's war on the Cholas a war of revenge. (op. cit. p. 26; also 13-14). He holds that the Pândyas felt the insult of Kulottunga's durbar at Madura after the battle of Neṭür and wanted to avenge themselves by the durbar at Muṇikovdaṉapāpuram. I am not clear about this. But it should be remembered that Kulottunga supported Parākrama Pândya and only insulted his enemy Vira, who
invaded the Chola country very early in his reign, though the restoration of the country is not mentioned till the seventh year.\footnote{1}

The inscriptions of the twentieth year repeat these facts in identical language and add some further particulars. The king of North Kongu came and complained to Sundara Pāṇḍya of the wrongs done to him by his relatives; then, after some time, came also that the king of South Kongu, accompanied by an army and prostrated himself before the Pāṇḍya; Sundara kept both the chiefs as his guests for some time and then dismissed them after imposing his own terms on them and demanding portions of their territory to be ceded to him on pain of death. Then, the Chola monarch, forgetful of the duty of submission and gratitude he owed to Sundara Pāṇḍya, raised the standard of revolt and refused the usual tribute; there followed another expedition into the Chola country, leading to a battle which is described in considerable detail, but after a conventional manner. After the fight the Chola king was absolutely defenceless. The women of the Chola king including his chief queen fell into the hands of the enemy who carried them in captivity to Muḍikongāḍōḷapuram, where, apparently, there was another Virābhīṣēka celebrated by the victorious Pāṇḍya.

It is not easy to interpret these new particulars and relate them the facts recorded in the earlier inscription so as to make a connected story. Apparently, between the seventh year of Sundara and the twentieth, i.e., between, say, A.D.

represented the beaten party in the civil war. Again, Kulōttunga cut off Vira’s head on the field of battle and caused it to be brought to the durbar in order that he, with his queen by his side, might set his foot on it (we have not accepted this view. See chap. ix); and there is nothing in the ‘revenge’ of Sundara Pāṇḍya, to remind us of this barbarity. I accept Dr. S. K. Aiyangar’s indentification of Muḍikongāḍōḷapuram with Jayangōḍōḷapuram (n. 2, p. 44, op. cit.)

\footnote{1} 362 of 1906 from Kuḍumiyamalai (third year); 122 of 1910—Tenkarai (fourth year) and 353 of 1916—Tiruvāḷiviṣvaram (fifth year) and 122 of 1903—Tiruccunal (five+one year) contain the title ‘who took the Chola country’ but no reference to the restoration.
1222–3 and A.D. 1235–6, he found occasion to interfere in the affairs of the Kongu country and lead a second expedition against the Chola king. There seems to be no means of verifying or controlling the vague references to the rulers of North and South Kongu and their relations to Sundara Pāndya. It is more important to clear up, as far as possible, the relations between Sundara Pāndya and his Chola contemporary Rājarāja III; and in doing so, account must be taken of indications given by contemporary records other than those of Sundara Pāndya himself.

Rāja Rāja III ruled from A.D. 1216 to about A.D. 1243. About A.D. 1220–23 must have taken place the first invasion of Māravarman Sundara Pāndya, and the conquest and restitution of the Chola country recorded in his inscription of the seventh year. A record of Hoysala Vīra Narasimha II in the year A.D. 1222 states that he was marching against Śrīrangam in the south while another dated two years later, A.D. 1224, calls him the establisher of the Chola kingdom.1 Then, there is the well-known Tiruvāndipuran inscription in the sixteenth year of Rāja Rāga (A.D. 1231–32), from which we learn that the Chola emperor, who had been imprisoned by his rebellious feudatory Kopperunjinga, was released and restored to power, by the intervention of two generals of Vīra Narasimha, in order to maintain his reputation of being the establisher of the Chola country. Lastly, we have the record of Sundara Pāndya in his twentieth year (A.D. 1235–6) which gives the story of another defeat and dethronement of Rāja Rāga. These are the facts relevant to an understanding of the history of the period, and the chronology indicated above seems to be rather well established.

There is reason also to think that at this time the Pāndya, Chola and Hoysala families were connected by marriage alliances. A Chola princess is known to have been among the queens of Narasimha’s father Ballāla II.2 Rājendrā III, the successor of Rāja Rāga, calls Somaśvara, the son of

1 Hultsch in *E.I.,* vol. vii, p. 162. But see text infra.

2 *Epigraphia Carnatica,* vol. v, p. xxii; *Q.J.M.S.,* vol. ii, p. 120.
Narasimha, uncle (Māma).\footnote{E.I., vol. vii, Kielhorn’s inscriptions of South India, No. 865, (No. 65 of 1892).} Again, Mārvarman Sundara Pāṇḍya II (acc. 1238) refers also to Śomēśvara as Māmaḏi, uncle or father-in-law, and it has been suggested that this relationship may be explained by supposing that Mārvarman Sundara Pāṇḍya I (acc. 1216) married a sister of Śomēśvara,\footnote{A.R.E., 1907, part ii, para 26 and 1912, part ii, para 34. It may be noted that Mr. Krishna Sastri’s assumption that Tribhuvanacakravartin Konērinmaiakoṇḍān of Nos. 526 and 527 of 1911 was Mārvarman Sundara Pāṇḍya II does not appear essential to his argument, as it would be if these records began in the absence of information on this point, and in view of the records being signed by officers of Mārvarman Sundara Pāṇḍya I, one is tempted to assign these records to this ruler rather than to his successor. If this is correct, and if Mr. Krishna Sastri’s conjecture about Pammiyakkan can be upheld by further evidence, then these records will become very important in settling the main lines of the tangled diplomacy of the age on the lines indicated in the text in a very tentative manner. See also Mysore Arch. Report, 1920, p. 48.} probably the one mentioned in some Pāṇḍya records of the age as Pammiyakkan. And, as we shall see, under Mārvarman Sundara Pāṇḍya II, the Pāṇḍya and the Hoysala rulers were on very friendly terms, These facts go to show that by virtue of their power and their dynastic connections, the Hoysalas of this period were able and perhaps anxious in their own interest to regulate the affairs of the southern kingdoms, in particular the relations between the Pāṇḍyas and the Cholas. It appears likely, therefore, that the restitution of the Chola country (c. A.D. 1222) to its ruler by Mārvarman Sundara Pāṇḍya I after the first conquest was not altogether unconnected with Narasimha’s march against Śrīrangam about the same time.

Now what was the nature of Narasimha’s intervention? In effect, it seems to have ended in the re-establishment of the Chola on the throne and the consequent assumption of the title Chōlarājya (maṇḍala) pratiṣṭhācārya by Narasimha. It is not however so easy to judge what the effect of the

No. 15 of 1912 from Tinnevelly contains a gift to the local temple by a relative of an officer of Śomēśvara.
intervention was on the Pândya king and his kingdom. The Pândya conquest of the Chola country is referred to as early as the third year of Sundara Pândya, while the restoration of the kingdom is not mentioned in any inscription earlier than the seventh year. The interval, A.D. 1219–23, covers, in Hoysala history, the death of Ballāla II and the early years of Narasimha II. An inscription of Narasimha in A.D. 1223 (Cn. 197)\(^1\) gives him the titles ‘displacer of Pândya \((Pândya disāpattanum)\), and establisher of the Chola kingdom’. Another of the same date (Cn. 203) says—'why describe his forcible capture of Adiyama, Chera, Pândya, Magara and the powerfull Kāḍavas? Rather describe how he lifted up Chola, brought under his orders all the land as far as Sētu.' Narasimha is called ‘Indra to the mountain, the pride of the Pândya champion’. (Ak. 82 of A.D. 1234). There is also a reference in a record of A.D. 1237 (Ak. 123)\(^2\) to a victorious expedition \((dvigvijaya)\) against the Pândya and to ‘the sea roaring out with the sounds of great fish, sharks and alligators, saying to Pândya kings, give up all, and live in peace as his servants.’ A much later record of one of his successors (Bl. 74) dated in A.D. 1261 says that Narasimha ‘setting up the Chola, who was covered up by the dust from the feet of the hosts of enemies, acquired fame as the establisher of the Chola and destroyer of the Pândya.’ Now, the vague reference to the sea advising the Pândyas to surrender (Ak. 123) may be dismissed as poetic and also the reference to Narasimha’s fame as ‘destroyer of the Pândya’ may be discounted as a late account not entitled to the same weight as the strictly contemporary references in the earlier

\(^1\) The summary that follows is based on Lewis Rice, *Epigraphia Carnatica*, vol. v, part i, Introd., pp. xxii ff.

\(^2\) Rice remarks in his summary of this inscription that it ‘describes the king as encamped in A.D. 1234 at Ravitadana-kuppa while on a victorious expedition over the Pândya’; and this has led Mr. Krishna Sastri to postulate a Hoysala invasion of the Pândya country in continuation of the Sēndamangalam expedition (1232–3) of the Hoysala generals recorded at Tiruvvēndipuram. *A.R.E.*, 1911, part ii, para 47 and *Q.J.M.S.*, vol. ii, p. 122. But a reference to the text and translation of AK. 123 shows that the date, Saka 1156, refers to the setting up of the God Lakṣmi Narasimha in Somanāthpur and not to the encampment.
records. The phrase ‘displacer of the Pāndya’ may be taken to furnish the clue to a correct estimate of the nature of Narasimha’s intervention on behalf of the Chola ruler. He did not want the Chola power to disappear altogether to the great aggrandizement of the Pāndya; he therefore made up his mind to help the Chola to regain his kingdom; this meant that the Pāndya ruler had to agree to restore the Chola country in the manner described already, and to that extent it was a setback to the Pāndya power. It is however quite possible that in the final settlement, the Pāndya and the Hoysala monarchs took each something for himself from the Chola empire. Such an end to this intervention may explain the conquests of Narasimha near Srirangam at this time, and the claim of tribute with Sundara Pāndya seems to have enforced successfully against the Chola for some years. In other words, Narasimha’s intervention was as much diplomatic as it was military, as much in his own as it was in the Chola interest. We have no means of deciding whether the dynastic connection between the Hoysalas and the Pāndyas is to be dated before or after the events or was part of the settlement on this occasion.¹

There is very little evidence to show that, as has sometimes been held,² the Pāndya ruler had the co-operation of Koppurunjinga in his war against the Chola king. The very full records of the Pāndya ruler make no reference to this; nor does the Tiruvāṇḍipiram inscription, which gives the account of Koppurunjinga’s rebellion against Rāja Rāja, give any hint of the Pāndya ruler being involved in it. The

¹ If this reconstruction of the relations is correct, we must assume that the Hoysala records exaggerate the achievements of Narasimha in a military sense as against the Pāndya king; a feature which seems quite natural if we compare it to the silence of the Pāndya inscriptions as to the actual causes of the restoration of the Chola country.

² E.g. by Dr. S. K. Aiyangar, South India and Her Muhammadan Invaders, pp. 33–6. It must be observed that the mention of Kāḍava or Kāḍavas in the Hoysala records (e.g. Cn. 203) is not conclusive proof of such an alliance as many chieftains seem to have had this title at the time. See, however, Mr. Shama Sastry on the Gadyakarṇāṃṛta in the Mys. Arch. Report, 1924, p. 12.
Hoysalas had an important interest in the Chola ruler and his country, apparently all through Rāja Rāja’s reign, and they were ever ready to rescue him from the numerous misfortunes to which he was subject. But on the occasion of the second conquest of the Chola country by Sundra Pāndya (c. A.D. 1234–5) the Hoysalas seem to have left Rāja Rāja to shift for himself; at any rate we do not know that they actively interfered, although Rāja Rāja even after his apparently crushing defeat, seems still to have continued in some power up to A.D. 1243.

Thus the two expeditions of Sudra Pāndya against the Chola country do not appear to have resulted in any permanent occupation or conquest of the Chola country, though there are some records of this king outside the Pāndya country which confirm the historicity of the events recorded in the inscriptions cited above.¹ The direct and effective sway

¹ Some of these records may be noted here;—one record from Śrīrangam in the ninth year (No. 53 of 1892—S.I.I. Texts, vol. iv, No. 500) which refers to a reform in the temple affairs; No. 52 of 1897 in the seventh year from Tirukkaṭṭupāḷḷi recording the building of a shrine to the Goddess (E.I., vol. vi, p. 304) and No. 270 of 1901 from Kōvilaṭṭi (Tanjore Taluq) may, among others, be surely ascribed to our king as they all refer to his conquest or restoration of the Chola country. I doubt if records like 41 and 561 of 1921 from Big Kānchipuram and Śālamangalam (respectively) which do not contain any specific reference to the conquest of the Chola among the titles of the king may, on grounds of astronomic alone, be ascribed to this king as has been done.

A.R.E., 1926 contains a discussion of this king’s reign which may be briefly noticed here. The epigraphist is surely wrong in saying that the anointment at Muḍikōṇḍaḷapuram is mentioned only in the records of the fourteenth year and afterwards (see inscription of the seventh year summarized earlier in this chapter). He says that some historical introductions of this king refer to conquests of the two Kongus, Ijam and Karuvūr. The only instances seem to be No. 9 of 1926 and No. 72 of 1924 which cause a difficulty by being mixed up with the name of Kulāṭṭunga III and his achievements. The epigraphist says that No. 9 of 1926 records that the Chola kingdom was restored to Kulāṭṭunga III, and after a careful consideration of the points made in his discussion, I cannot help thinking that there is some mistake here either in the inscription or in its rendering. These two records are of the fifteenth and sixteenth years, and both come from the Rammad district. May it
of Māravarman Sundara Pāndya I must be taken to have been more or less confined to the Pāndya country, including in it portions of modern Pudukkottah and Trichinopoly; this at any rate is the conclusion that arises from the provenance of the many inscriptions that can be assigned to him without any possibility of doubt. There are references in the records (546 of 1922, 148 of 1908, etc.) to a throne Maḷavarāyan at Madura; one record (No. 77 of 1916) refers to a throne of the same name in a palace at Pon Amarāvati in Pura-malainādu; it also refers to a Muḍivalangumperumāḷsandī evidently instituted in commemoration of the restitution of the Chola crown and the date of the record is 528 days after the fifth year, i.e., the seventh year of the king. The coins¹ with the legend S'ōṇāṭukopūṭān must also be ascribed to this king. A record from Mēlkaḍayam (No. 524 of 1916) in the eighteenth year of the king refers to a shrine called Kaliyagarāmesvara, which indicates that the title Kaliyugarāma, found also in some coin legends, may belong to our king or some predecessor of his, Atiśayapāṇḍyadēva seems to have also been another title of this king.²

A certain Soḷan Uyyaninrāḍuvān alias Gurukulattarayan appears to have been an important person among the officials of the king. 'No. 554 of 1922 which contains verses in praise of him states that he was the minister of the king and that he built the garbhagṛha, the ardhamanḍapa and the mahā-manḍapa of the Perumāḷ (Viṣṇu) temple at Tiruttangāl. He is eulogized as the lord of Taḷāngaṇi and as one who set apart his village Ānaiyūr alias Tennavan Siṭṭūr, for

be that there was something in this part of Sundara's reign that led him to look upon himself as the successor of Kulottunga III or to ignore his successor Rāja Rāja by adopting the device of a double historical introduction?

¹ See Sir T. Desikachari's papers on Pāṇḍyan Coins in the Tamilian Antiquary. It has been supposed that coins with the legend, Kaccivālangum-perumāḷ may also :belong to this king; but one wishes there was more evidence in favour of the supposition than is available at present.

conducting the Sundra Pândya-śandi, in the seventh regnal year of the king. He ultimately rose to such an eminence in the state that whenever he visited the temple he enjoyed the honour of a kālam being sounded proclaiming: ‘Hail! Gurukulattambirān is come.’ This Gurukulattarayar also constructed a stone temple for Tangāl Īsār and his consort Gauri; other benefactions of his are also recorded.\(^1\) We find mention of other local chieftains like Maḻavar Māṇikkam and Kandan Udayanjeydān Gāṅgēyan whose benefactions enriched temples and maṭhas and also gave a stimulus to learning and art. We hear of a court-poet of the king introducing another poet to the chief Gāṅgēyan; and a certain ‘Kavirāyar Īsvara Siva Uḍaiyar of Uttaradēśam’ was the guru of Maḻavar Māṇikkam and recipient of a ‘Gurudakṣṇa’ in the shape of land.\(^2\) Several other records of Māṟavarman Sundara Pândya contain interesting references to institutional and cultural matters; but these references are best reserved for consideration together with similar records of other Pândyan kings of the Second Empire.

The latest records of Māṟavarman Sundara Pândya are dated in his twenty-third year\(^3\) and his reign must be taken to have come to a close some time in A.D. 1238–1239. The immediate successor or the heir-apparent in the last years of Māṟavarman Sundara Pândya was a Jaṭāvarman Kulaśēkharā who seems to have had a very short reign his accession being somewhere in June A.D. 1238.\(^4\) Sewell remarked in 1915 that better proof was required than was then forthcoming for placing this king between the two

\(^1\) A.R.E., 1923, Part ii, paras 49–50.

\(^2\) A.R.E., 1924, Part ii, paras 29–32.

\(^3\) No. 207 of 1914 from Veḷḷanār in Pudukkottah. At part ii, para 49, A.R.E., 1923, it is stated that records in twenty-two plus one year are among those in the year’s collection; but there seems to be no inscription of the twenty-third year in that collection. Mr. L. D. Swamikkannu (Ind. Eph., vol. i, part ii, p. 91) quotes a Pudukkottah record of the twenty-eighth regnal year but the date is not quite regular and may not be of this king.

Māṟavarman Sundara Pāṇdyas of this period. A record from Tiruttangāl (No. 548 of 1922) furnishes such proof. This inscription,¹ dated in the second year of Jaṭāvarman Kulaśēkhara refers to the gift of land in Anaiyūr by Soḻan Uyyaninrāduvān alias Gurukkulattarayan for the Sundara Pāṇḍyan Sandi instituted by him in honour of Māṟavarman Sundara Pāṇḍya (acc. A.D. 1216). But we do not hear anything more of this Jaṭāvarman Kulaśēkhara and so far no records that could be positively ascribed to him are known to mention a regnal year later than the second. We may perhaps suppose that Kulaśēkhara died in the life-time of Māṟavarman Sundara Pāṇḍya and that before his death, he chose as heir-apparent another Māṟavarman Sundara Pāṇḍya whose accession has been placed between July 13 and December 7, A.D. 1238.² To the reign of this Māṟavarman Sundara Pāṇḍya we may therefore turn.

¹ This is discussed in A.R.E., 1923, part ii, para 51. Mr. L. D. Swamikkannu’s attempts to prove a longer regnal period for this king I.A., vol. xlii and Ephemeris. Vol. I, part ii, p. 91 cannot be held convincing. Also A.R.E., 1916, App. G. In the Pudukkottah inscriptions, Nos. 330 to 337 which give high regnal years ranging from eight to twenty-six certainly belong to the earlier king. Most of these contain references to Kandan Āḻuḍaiyān alias Kalvāyil Nāḍāṽān, who is also referred to in No. 246 of the third year of the earlier king as also in No. 269 of the eighth year of Māṟavarman Sundara Pāṇḍya I. This Āḻuḍaiyān gets dates from A.D. 1193 of 1224 roughly. It is very unlikely that he survived up to the twenty-sixth year of Jaṭāvarman Kulaśēkhara II, which would fall about A.D. 1264. The astronomical details in 330 are said to yield A.D. 1245; but, very likely, there are other solutions.

² I.A., vol. xliiv, p. 191. In No. 78 of 1916 which is a record of the Sundara Pāṇḍya who took the Chola country, etc., there is a reference to a brother-in-law (maccunanār) of the king, whose name was Kulaśēkhara. One wonders if this brother-in-law is identical with the shortlived king Jaṭ. Kulaśēkhara II. But there is nothing to support this conjecture except the name.
CHAPTER XI
MĀṆAṆARMAṆAN SUNDARA (acc. A.D. 1238):
JATĀVARMAṆAN SUNDARA (acc. A.D. 1251)

MĀṆAṆARMAṆAN SUNDARA PĀNDYA II succeeded to the throne in A.D. 1238. His inscriptions begin with the characteristic formula Pūmalar Tiruvum Poru Jayamaṇḍandaiyum and as there seems to be as yet none of these that gives a regnal year higher than 15 (No. 132 of 1894), his reign must be taken to have continued up to about A.D. 1253.¹ The historical introduction of this ruler furnishes no information of any value and most of his records make large grants for various religious purposes such as the study and recitation of religious hymns in temples. There is no reason to believe that the extent of the kingdom suffered any diminution under this ruler and the political relations among the Pāṇdyas, Cholas and Hoysalas seem not to have altered much since the time of MāṆarvarman Sundara Pāṇḍya I. The frequent references to

¹ For the date of accession, see Kielhorn. E.I., vol. viii. Also Swamikkannu in I.A., vol. xlii and Sewell in I.A., vol. xliv. No. 141 of 1902 from Tiruvendipuram gives the sixteenth year, but as the text is not available, it is not possible to say if it belongs to this king. A more serious difficulty is presented by No. 616 of 1902 from the Tanjore district which refers to the seventeenth year and has been referred to A.D. 1255, (i.e., to our king) by Messrs. Sewell and Swamikkannu Pillai. But this record like some others gives the title ‘who conquered every country’ (e.g. 402 of 1905, 358 of 1308, 446 of 1909, 582 of 1915). I am unable to accept this as belonging to MāṆarvarman Sundara II acc. 1238, because (a) No. 462 of 1916 of the year 12 of MāṆarvarman Sundara Pāṇḍya ‘who was pleased to take all countries’ contains astronomical details which, according to Mr. Swamikkannu Pillai, do not suit any date between A.D. 1216 and 1315 and (b) Sewell has found the astronomical details in 616 of 1902 not quite regular. (I.A., vol. xliv, p. 192).

We have also to leave on one side for the time being three records of MāṆarvarman Sundara from Pattamaṇḍai and Sērmadēvi (560, 562 and 668 of 1916) with the formula Pūmalar Tiruppuya, etc., one of which (562) refers to the sixth year of Periyaṇāyanār Kulaśēkhara.
the Hoysalas and their generals in the records of this reign, however, make us doubt if Māravarman Sundara Pāṇḍya II did always feel strong enough to resist the friendly but meddlesome interference in his affairs by his relatives from the Mysore country. In the eleventh year of his reign he names a village in the Tinnevelly district after his Māmaḍi (uncle?) Hoysala Vira Somēśvara at his suggestion and about the same time a military officer of the Hoysala king Varadāṇa Daṇḍanāyaka is present in Tinnevelly. Earlier in the reign a dispute between Vaiśṇavas and Śaivas in Tirumaiyam, Pudukkottah, which was then evidently included in the Pāṇḍyan kingdom, was settled by Appaṇa Daṇḍanāyaka, a general of Hoysala Vira Somēśvara, who, in some Mysore records, is called Pāṇḍyakulasamrakṣaṇa-dakṣa-dakṣiṇa-bhuja. In another case there is a reference to a Maccunār (क्कुनार) Vikramacholadēva, who seems to have had a share in guiding the direction of the king’s charities. Under this king Madura was the usual residence of the monarch and two thrones Maḷavarāyan and Pallavarāyan both in the palace at Madura are frequently referred to in inscriptions which record the orders of the king.

The next ruler in the main line was the celebrated Jaṭāvarman Sundara Pāṇḍya, under whom the Second Empire of the Pāṇḍyas reached its widest extent and attained the height of its splendour. Practically the whole of Southern India up to Nellore and Cuddapah was brought for a time under Pāṇḍya supremacy and all the rival dynasties, old and new, were beaten in the field or laid under tribute. The Cholas were reduced to a very obscure state and the Hoysalas were punished for their past aggressiveness; the Kongu

1 No. 156 of 1894 and 138 of 1894.

2 No. 387 of 1906 and A.R.E., 1907, part ii, para 26. The Hoysala general is said to have settled the dispute after the conquest of Kānanaḍu and Venkayya supposed that this conquest was undertaken on behalf of the friendly Pāṇḍyan king. For the title of Somēśvara see Epig. Carn., vol. v, part i, p. xxv.


4 Nos. 132 and 149 of 1894.
country passed under the Pāndyas, and the Hoysala power was confined to its original home in Mysore. Kānchipuram became a secondary capital of the Pāndya empire and in the south the island of Ceylon was firmly held by the Pāndyan rulers of this period, while the Kērāla rulers were made tributaries of the empire. It would seem that in all these achievements Sudara Pāndya was ably assisted by princes who were more or less closely related to him and held subordinate positions in various parts of the empire. At least one of these is well-known from his records, a Jaṭāvarman Vira Pāndya of whom something will be said at the beginning of the next chapter.¹

It has been possible to calculate within remarkably narrow limits the date of the accession to the throne of Jaṭāvarman Sundara Pāndya and to fix it between April 20

¹ Reason has been shown before for not accepting the theory of five rulers reigning contemporaneously from generation to generation. Mr. L. D. Swamikkannu Pillai himself seems to have abandoned the theory on further consideration, as his discussion of Pāndya chronology (medieval) in part ii of vol. i of his Indian Ephemeris proceeds on other lines. The new arrangement he adopts is to bring together all the Jaṭāvarmans and make them constitute one line of rulers and likewise make another, a second line, out of all the Māṭavarmans—a course which is not supported by any reasons stated. And even so, overlapping of reigns has not been avoided. Of this very important and vexed question, I am, after a close study of the numerous records, unable to see any solution other than the one followed in the text, that is, generally to follow Kielhorn's lead and select the more important and better represented kings for being treated as in the main line of succession and to make the less known rulers subordinate in position. This is the best that can be done till some discovery enables us to settle the genealogy of the rulers of this period. The absence of published texts of most of the records relating to this period imposes a serious handicap on any one who attempts its study.

One general remark may be made. The presence of several contemporary rulers may be a sign of strength in the empire as in the case of the Chola empire of the tenth and eleventh centuries and the Pāndya empire of the thirteenth, especially after the accession of Jaṭāvarman Sundara Pāndya (1251); or it may be a sign of weakness as in the case of the Pāndyas of the period of decline in the Tinnevelly district. There will of course be a difference. In the one case the presence of a strong central rule unifies the administration of the kingdom; in the other, each ruler goes his own way, and jealousy and weakness are the result.
and 28, A.D. 1251.¹ His records can be distinguished easily by the attribute ‘Emmanḍalamum-konḍarulīya’ which belongs only to him among the Jaṭāvarman Sundara Pândyas. Several of his records also start with the characteristic string of surnames in Sanskrit commencing with Samasta-jagadādhāra. More rarely there is a long historical introduction in Tamil beginning Pūmalar Vaḷar Tikal. Besides a long Sanskrit stone inscription in the Śrīrangam temple, there are several stanzas in Sanskrit celebrating the king’s martial prowess and political power and recording his splendid gifts to various temples in Tinnevelly, Chidamaram, Tiruppuṭkuḷi, Kānchipuram and other places. But all the same, it is not possible to give a connected chronological narrative of the transactions of the emperor’s reign from the numerous records of his time as so few of them are dated. The Sanskrit inscriptions are all of them in verse and yield no dates whatever. Of the Tamil records, several contain astronomical particulars and generally bear regnal years, but most of these relate to private transactions or record religious gifts without containing any references to the political occurrences of the reign. Almost the only exception among the published records of the reign is an inscription in the seventh year of the king from Tiruppūndurutti in the Tanjore district (No. 166 of 1894) with the long historical introduction² Pūmalar, etc., and this gives us an idea of the king’s prodigious activity in the early years of his rule.

Sundara Pândya proceeded against the Chera king with a very small force and destroyed him and his forces in a


² The same historical introduction was published by Mr. T. A. Gopinatha Rao in the Sen Tamiḻ, vol. iv, pp. 514–6. Mr. Rao’s text has been reproduced and translated by Dr. S. K. Aiyangar in the Appendix to his South India and Her Muhammadan Invaders. The regnal year at the end is not given and it is not known if the introduction is taken from No. 166 of 1894 or a different record. However that may be, the text differs in some respects from the official text published in the S.I.I., vol. v, as will be seen from the subsequent notes.
battle and ravaged the Malainādu;1 he then compelled the warlike Chola of ancient lineage to pay him tribute; afterwards he attacked the Hoysalas in the region of the Kāvēri and besieged them in a fortress;2 after inflicting great losses on the Hoysala forces and killing many commanders like the brave Singaṇa, Sundara Pāndya captured the elephants and horses of the enemy together with a large amount of treasure and a number of women, but refrained from fighting further when he began to retreat from the field3; Sundara then did away with the traitorous Sēma (Sēmavarā),4 captured Kaṇṭanur-Koppam which one else could even think of approaching and ruled the rich Kāvēri country as if it were the Kanni land.5 He imposed a tribute of elephants on the Karnāṭa king6 and compelled the ruler of Ceylon to surrender pearls.

1 Cf. Hatū Cēram in No. 179 of 1892 and Kērāḷavamśa-nirmūlana in the Sanskrit introduction.

2 The reading puṇḍāraśaṅkṣepa is in the S.I.I. text. The Sen Tamil text leaves a gap here.

3 'Thinking that it is unfair to fight the Hoysala who had taken to flight, he made him ascend the mountain' i.e., perhaps go back to the plateau country (Text of the S.I.I.).

4 Here Mr. Gopinatha Rao reads Čheri for Čeḻi. But the latter is no doubt the correct reading whatever it means. The defeat and death of the Chera king has already been mentioned and the Sanskrit records of the reign leave no doubt as to the reading; Kṛēmais-samam-Sēuṇā in No. 179 of 1892; Chitvā Kṛēnim in No. 52 of 1893. Also the title Kṛēmaśuruvidāraṇa-narasiṃha of Māravarman Vikrama Pāndya in his records beginning Samasta-bhuvanēkavira, e.g., No. 122 of 1896. I am unable to identify this Kṛēma. A Sēuṇa king was the enemy of a Gaṇḍa-gōpāla (A.R.E., 1920, part ii, para 55). The Sēuṇas were the Yādavas of Dēvagiri.

5 There is a play on Kēmēśvarē and Kēlimēśvarē, the idea being that the Chola country became as much a part of Sundara Pāndya’s empire as the traditional Pāndya country. Here the conjectural Kēmēśvarē in the official text should certainly be Kēlimēśvarē.

6 The words preceding saṃgāna are not easy to make out. Mr. Gopinatha’s text has ‘Kēmēśvarēramāṇaṁ saṃgānaḥ āhārannetarāhī’ and the official text reads ‘Kēmēśvarēramāṇaṁ saṃgānaḥ āhārannetarāhī’ while the correct reading appears to be ‘Kēmēśvarēramāṇaṁ saṃgānaḥ āhārannetarāhī’ which may recall ‘saṃgānaṁ Kēmēśvarēdaṁ’ of a few lines before.
and elephants.\(^1\) He then attacked the strong fortress of the rich city of Śendamangalam and fought several engagements which struck terror into the heart of the Pallava; having thus become mater of his territory, and captured his forces and treasure, Sundara finally restored him to the rulership of the land. He then went to Chidambaram and worshiped God Naṭarāja, and proceeded to Śrīrangam where he wore the garland of victory,\(^2\) performed many tulābhāras which pleased the eyes and hearts of all spectators and evoked many blessings from learned poets, and enriched Śrīrangam. And in that temple which he roofed with gold he sat upon a splendid throne with his queen, and wore a golden crown and emulated the morning sun rising on the top of the eastern hill.\(^8\)

These incidents may now be discussed in the light of the other records of the reign. The conquest of the Chera country must have taken place very early in the reign. An inscription from Tinnevelly (No. 75 of 1927) dated in the third year of Tribhuvancakravartin Königinmai-koṇḍān gives the name Ravivenra-caturvēdimangalam for a village in the neighbourhood and a Vīra Ravi Udayamārttaṉāvarman is known

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1 Mr. K. V. S. Aiyar thinks that Sundara Pāṇḍya refused to accept the tribute from the Ceylonese king and seized him (Ancient Dekkan, p. 166). This is clearly wrong as the text says—‘अन्मन्तेन करसतिः भैरोणवर्मान-कौर्तिः’. But what follows is read as ‘नवेंद्रन्त्रते अन्मन्तेन’ in the official text which looks so improbable; Mr. Gopinatha Rao’s text has ‘अन्मन्तेन अन्मन्तेन’ and if this is the correct reading, as very likely it is, अन्मन्तेन must be taken to refer to the Pallava chieftain who is mentioned a little later and this is the construction adopted by Dr. S. K. Aiyangar.

2 The garland of victory (अष्टयाय) which had in it margosa flowers from the groves of Uṇaiyūr (उणिय) was worn at Śrīrangam, not at Chidambaram, contra Dr. S. K. Aiyangar’s translation.

8 The text is ‘नवेंद्रन्त्रते अन्मन्तेन’ and I am not able to see in this the proper name for the crown. Nagarōdaya, as is done by Dr. S. K. Aiyangar. Earlier we have नवेंद्रन्त्रते अन्मन्तेन तन्माणीसंभवते शीता.
to have been ruling in Travancore in A.D. 1251. It is just possible that the name of the village commemorates our king’s victory over the Chera king.

The campaign against the Chola king may be passed over as the Chola country in this period was practically a protectorate of the Hoysalas. The attack on Hoysala forces and the fate of the Hoysala commander Singanova are referred to in a Srirangam epigraph, where he is said to have been given over to a rutting elephant on the battlefield. The storming of the fortifications of Kannaṉur-koppam and its occupation after the flight of the Hoysala king Vīra Sōmēśvara took place before the seventh year of Jāṭāvarman Sundara Pāṇḍya, i.e. before A.D. 1258. Though the Hoysalas were compelled to retreat and to accept defeat for a time, they evidently refused to give up their possessions in the Tamil country without a struggle, and there was perhaps much fighting of which we have no direct evidence now. The long Sanskrit inscription of Sundara Pāṇḍya from Srirangam opens with the statement that Sundara Pāṇḍya had just sent to the other world the Moon of the Karnāṭa Country (Sōmēśvara) who had caused much trouble to Srirangam. And another inscription of the fourteenth year (A.D. 1264–5) from Tiruppārkkañjal, North Arcot (No. 702 of 1904) registers an order issued by Sundara Pāṇḍya from Kannaṉur. The death of Sōmēśvara is generally placed about A.D. 1262 and Sundara Pāṇḍya seems therefore to have held Kannaṉur continuously from the time he occupied it some time before his seventh year. And even after the death of Vīra Sōmēśvara, his successor Rāmanātha appears to have been mostly kept out of Kannaṉur during Sundara Pāṇḍya’s time.

1 See: *A.R.E.*, 1927, part ii, para 45. The record may also belong to Maṭavañman Kulaśekhara and the evidence quoted is by no means conclusive.

2 *S’en Tamil*, vol. iv, p. 496—60 of 1892.

3 *E.I.*, vol. iii, pp. 11 and 14.

4 This seems the best way of explaining the reference to Rāmanāthapati in the Srirangam record (No. 60 of 1892), cf. Hultsch, *A.R.E.*, 1892.
The relations with Ceylon may be reserved for consideration later. The conquest of Śendamangalam and the subjugation of its Pallava or Kāḍava chieftain is the last military success recorded in this epigraph. This chieftain was Köpperunjinga whose records are found as far north as Tripurāntakam (Kurnool) and Drākṣārāma (Godavari);

1 he seems to have reckoned his regnal years from A.D. 1243. More than ten years earlier he had attempted the overthrow of his Chola suzerain, but this rebellion being suppressed by the intervention of Hoysala Vīra Narasimha II, he resumed his position as feudatory of the Chola king Rāja Rāja III. In 1243–4 he assumed the titles ‘dēva’ (king) and Sakala-bhuvana-cakravartin and apparently set himself up as an independent sovereign. Ten years later he claims to have defeated certain Daṇḍanāyakas of the Hoysala king in the battlefield at Perambalūr (Trichinopoly district) and seized their ladies and treasures.

The date of this record falls too


1 E.g. Nos. 198 of 1905 and 419 of 1893.

2 E.I., vol. vii, p. 165. Attempts have sometimes been made to differentiate between two Kāḍava chieftains, father and son, and treat the father as the opponent of Rāja Rāja III, who figures in the Tiruvendipuram inscription and the son as coming to power later in A.D. 1243 (A.R.E., 1906, part ii, para 5). But there is no sufficient reason yet to depart from the position taken up by Hultzsch in editing the Tiruvendipuram record (E.I., vol. vii), and I am still inclined to assume only one Kāḍava chieftain Avaniyāḷappīrandāṅ Köpperunjingadēva alias Avanya-vanasambhava Mahārājasimha who was subordinate to the Cholas till A.D. 1243, then assumed independence and afterwards became tributary to the Pāṇḍya kings after the campaign of Jaṭāvarman Sundara Pāṇḍya against Śendamangalam. Ajagiya Siyan Köpperunjinga must be taken to mean Köpperunjinga, the son of Ajagiya Siyan (A.R.E., 1906, part ii, para 5). The Köpperunjingga, records are characterized by certain common features which are better accounted for on the hypothesis of Hultzsch than on any other, and there is nothing intrinsically improbable in a chieftain holding power from, say, A.D. 1229 at the earliest to about A.D. 1280 at the latest. The subject cannot be pursued further here.

a No. 73 of 1918 from Vriddhācalam and A.R.E., 1925, part ii, para 26.
early in the reign of Jaṭāvarman Sundara Pāṇḍya for us to assume that this campaign of the Kāḍava king in Trichinopoly was undertaken in concert with the Pāṇḍya emperor against the Hoysalas. On the other hand, in the Drākṣarāma record (No. 419 of 1893) dated in Saka 1184 (A.D. 1262) Köpperunjinga claims to have aided in the establishment of the Pāṇḍya empire. The records of Köpperunjinga manifestly do not eschew hyperbole; but the campaign against the Hoysalas in Trichinopoly in A.D. 1252–3, if it was undertaken in concert with Sundara Pāṇḍya, may be taken to furnish some basis for the boastful title assumed in the Drākṣarāma inscription.¹

As a matter of fact, it is not easy to determine exactly the relations between Sundara Pāṇḍya and Köpperunjinga. If they were so friendly about A.D. 1253, it is difficult to see why Sundara Pāṇḍya refused the tribute sent to him by the Kāḍava chieftain and attacked his capital with such fury and took possession of his kingdom and his army before finally restoring him to rule over his country. There is no doubt, however, that at this time Köpperunjinga sustained a loss of status and became a subordinate tributary of the Pāṇḍya emperor. Nearly fourteen years later the Kāḍava king is found remitting his tribute to the Pāṇḍya king when he is camping in Chidambaram.²

¹ The expression used is Pāṇḍya-maṇḍala-sthāpana-sutra-dhāreṇa (E.I., vol. vii, 167, n. 5).


There is an undated record (No. 229 of 1925 from the Māyavaram taluq which says ‘that during the regime of Köpperunjinga devotion a certain Aṇāgiya Pallavar alias Vīrapattapar kept the Hoysalas in confinement and levied tribute from the Pāṇḍyas’. (A.R.E., 1925, part ii, para 26). It is not yet possible to say what exactly this means.

An alternative reconstruction of the relations between Sundara Pāṇḍya and Köpperunjinga may be suggested. The campaign referred to in No. 73 of 1918 (Vṛiddhācalam) may be treated as an incident in the generally hostile relations between the Hoysalas and the rather ubiquitous Köpperunjinga with which Sundara Pāṇḍya had nothing to do. Then Sundara’s attack on Śendamangalam will not need any special explanation
Thus, before the seventh year of his reign, Sundara Pāṇḍya extended his sway over Travancore, and the modern districts of Trichinopoly (including Pudukkottah), Tanjore and South Arcot. There were other successes achieved about the same time or soon after that are mentioned in the Sanskrit introduction beginning *Samastajagadādhāra* which appears as early as the seventh year of the reign (No. 260 of 1906) and in other records. There is no possibility at present of determining the order in which these expeditions were undertaken by the king.\(^1\) He is said to have subjugated the Magadai country, a name applied in mediæval records to portions of Salem and Arcot districts, and it is quite possible that this was done in the course of the war against the Hoysalas and Köpperunjinga.\(^2\) The conquest of the Kongu country must have also resulted from the same campaigns, and there is very good reason to believe that the (that is not forthcoming) as it will be part of his policy of imperial expansion (*digvijaya*). And the claim in the Drākṣārāma record may be based on Köpperunjinga’s subordinate co-operation with Sundara Pāṇḍya in his later campaigns during which, as a feudatory, he would have been bond to help Sundara Pāṇḍya.

Mr. K. V. S. Aiyar (*Ancient Dekhan*, pp. 167–8) supposes that Sundara Pāṇḍya and Köpperunjinga continued to be friendly to the end and that the campaign against Sāndamangalam was fought against the Hoysalas and for the sake of Köpperunjinga. But in doing so he seems to have overlooked the guidance furnished by the Sanskrit inscriptions of Sundara Pāṇḍya. *Kāṭhakakari-kūṭapūkala* in the *Samastajagad* introduction; *Kāṭhaka nrpah prādhvansi* (No. 182 of 1892), *Bhanktvā Kāṭhakadurgam* (No. 52 of 1893), *Ghōradvāraṭṭha-khīna-kāṭhaka--puri-sampat-samākarsīṇa* of the Śrīrangam inscription (*E.I.* vol. iii, p. 7) and a Tamil verse among the Chidambaram inscriptions (*Sen Tamīl*, vol. iv, p. 492) show beyond doubt that the Ķāḍava chieftain was the enemy in the Sāndamangalam campaign.

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\(^1\) Dr. S. K. Aiyangar (*op. cit.*, p. 50 and n. 1) follows the order in which events are mentioned in a Sanskrit inscription from Tiruppuṭkuţi (—No. 52 of 1893 from Kanchipuram): but there appears no particular reason for accepting the order as against others, say, that in No. 182 of 1892 from Chidambaram.

\(^2\) *Udgamayya Magadham* in 52 of 1893. For the extent of Magadai-maṇḍalam see *A.R.E.*, 1925, part ii, para 42.
modern districts of Salem and Coimbatore formed part of the Pāṇḍya empire for some time after Sundara Pāṇḍya's reign. Lastly, Sundara Pāṇḍya claims to have killed Gaṅḍagōpāla, occupied Kanchipuram, defeated Gaṇapati the Kākatiya king, and performed a Virābhiśēka in Nellore. This is confirmed by some inscriptions (Nos. 332, 340 and 361 of 1913) from Chidambaram which contain Tamil verses stating that Sundara Pāṇḍya 'inflicted a severe defeat on the Telungas at Muḍugūr, slaughtering them and their allies, the Aryas, right up to the bank of the Pērāru and driving the Bāṇa chief into the forest.' All these references are apparently to various occurrences in the course of a single campaign against the 'northern kings', and if that be so, the reference to Gaṇapati would 'mean that the campaign was undertaken some time before A.D. 1260. The enemy against whom the campaign was primarily directed was Gaṅḍagōpāla, a Telugu-Chola ruler who was in possession of Nellore and Kānchi-puram. The Bāṇa chieftain and the Kākatiya king were perhaps the allies of Gaṅḍagōpāla whom Sundara Pāṇḍya did not pursue after they were repulsed in battle. Gaṅḍagōpāla was however 'sent to the other world', as an inscription from Chidambaram records, and his territory was annexed to the Pāṇḍya empire and entrusted to his brothers who were apparently to rule as feudatories of the Pāṇḍya sovereign.

1 See Sen Tamīj, vol. iv, p. 493; A.R.E., 1906, part ii, para 27. In the same report in paragraph 38 the records of Vira Rāmanātha and Vira Viśvanātha found in Salem and Coimbatore districts are taken to be evidence of a reconquest of this region by the Hoysalas. But the fact must be interpreted in the light of the Pāṇḍya records found in these districts, Contra Hultzsch, E.I., vol. iii, p. 11.

2 A.R.E., 1914, part ii, para 18.

3 Sen Tamīj, vol. iv, p. 493. The identification of Gaṅḍagōpāla and of the Aryan allies of the Telungas presents considerable difficulty. For the Aryas, see Dr. S. K. Aiyangar, op. cit., p. 49, n. 4; also the reference given in the preceding note. It is not clear why Prof. S. K. Aiyangar says 'the Aryar are referred to in connection with the Hoysalas in all the three references to them we have'. I have tentatively assumed that it is a reference to Gaṇapati and his forces which aided Gaṅḍagōpāla.
The wars of Sundara Pândya resulted in such an extension of his power that he assumed the imperial titles Mahā-rajaśriparāmēśvara and Emmapiṭalumun-konḍaruḷiya. They also brought him a vast treasure which he employed in beautifying the temples at Chidambaram and Śrīrangam and endowing liberally these two famous shrines of Śiva and Viṣṇu. At Chidambaram Sundara Pândya is said to have performed several tulābhāras and erected a ‘Golden Hall’ for Lord Naṭarāja.¹ His gifts to the Śrīrangam temple and his building of parts of it are recorded in a long Sanskrit inscription which Hultzsch has summarized in the following words.² He built a shrine of Narasimha and another of Viṣṇu’s attendant Viśvakṣēna both of which were covered with gold, and a gilt tower which contained an image of Narasimha. Further he covered the (original or central) shrine of the temple with gold, an achievement of which he must have been specially proud, as he assumed with reference to it the surname Hemācchādana Rāja i.e., “the king who covered the temple with gold”, and as he placed in the shrine a golden image of Viṣṇu which he called after his own new surname. He also covered the inner wall of the central shrine with gold and built, in front of it, a dining

From the expression Viragaṇḍagopāla-vipina-dāva-dahana in the Sanskrit introduction, it has been assumed (e.g. A.R.E., 1916, part ii, para 81 and Appendix G) that the opponent of Jaṭāvarman Sundara Pândya was Viragaṇḍagopāla. But, the Tamil record speaks only of Gaṇḍagopāla (கண்டகோபல் குருகுறை என்பவர்க் குறுக்குறை குருகுறை) and it is quite possible that Vira in the Sanskrit expression is not an integral part of the name. At any rate Viragaṇḍagopāla of Kāñcipuram (the son of Vijaya-gaṇḍagopāla) who came to power about A.D. 1290 could not have been Sundara Pândya’s opponent. And it seems likely that by disposing of his enemy Gaṇḍagopāla, the Pândya became master both of Kāñcipuram and of Nellore and if this assumption is confirmed by further evidence, it is quite possible that Sundara Pândya’s enemy was the most famous of the Gaṇḍagopālas, the first of the four mentioned in A.R.E., 1920, part ii, para 53. See Butterworth and Venugopaul Chetty, Nellore Inscriptions, (vol. iii, pp. 1432–3) on Gaṇḍagopāla alias Allun Tīrukkanṭatidēva who was ruling in 1254–5 at Kāñchī and Nellore.

¹ Nos. 179 and 182 of 1892.
² E.I., vol. iii, p. 11.
hall, which he equipped with golden vessels. In the month of Čaitra he celebrated the "procession festival" of the God. For the "festival of God's sporting with Lakṣmi" he built a golden ship. The last verse of the inscription states that the king built three golden domes over the image of Hemācchādana-Rāja-Hari, over that of Garuḍa, and over the hall which contained the couch of Viṣṇu. The following miscellaneous gifts to Ranganātha are enumerated in the inscription:—A garland of emeralds, a crown of jewels, a golden image of Śeṣa, a golden arch, a pearl garland, a canopy of pearls, different kinds of golden fruits, a golden car, a golden through, a golden image of Garuḍa, a golden under-garment, a golden aureola, a golden pedestal, ornaments of jewels, a golden armour, golden vessels and a golden throne. The first of the gifts which are here enumerated, appears to have suggested the surname Marakataprthivibhrt, i.e., the emerald king which is applied to Sundara Pândya in verse 13.’ And this garland of emeralds was seized from the Kāṭhaka (Kāḍava) king Kopperunjinga (verse 4). Occasionally there are recorded in the inscriptions of this reign gifts to paḷḷiṣis¹ and other religious institutions outside the pale of orthodox Hinduism, and this, taken along with the king’s liberal and impartial patronage of the shrines of Śiva and Viṣṇu, may be accepted as some indication of peace in the religious life of the country.

The epigraphs of this reign contain more direct references to the personal qualities of the monarch than is common in mediæval Pândya records. His love of splendour and display is seen in the abhiṣēkas (coronations) he held at Nellore and Śrīrangam and in the repeated tulābhāras on various occasions at Chidambaram and Śrīrangam.² Almost every verse in the Ranganātha inscription is calcu-

¹ E. g. 358 of 1908.

² Dr. S. K. Aiyangar’s statements that the king mounted on an elephant and weighed himself against gold and jewels is based on the Koil-olugu; as also his reference to the queen Cherakulavalli. The ‘elephant-feature’ is not confirmed by the epigraph he quotes in the note at p. 52, op. cit.
lated to impress this trait of the king on its readers, and he is repeatedly spoken of as ‘the Sun’ in expressions like Rājasūrya, Rāja-tapana, Kṣitipati Ravi, etc. Some of the inscriptions from Chidambaram bestow special praise on the king’s personal courage in battle and on his skill in capturing fortresses.¹ That he gloried in the extent of his empire may be inferred from his title Kānchipurā-Varādhīśvara in his Sanskrit introduction, corresponding to Kānchipuram Koṇḍān of some Tamil records (No. 64 of 1927). Sundara Pāndya was very proud of the golden roofs he had made for the gods at Chidambaram and Śrīrangam, and set up images called Kōyilponmēyndaperumā! in different parts of the realm in commemoration of the act and instituted special festivals o the images every month on the day of Mūla, the asterism of the king’s birth.² After his extensive conquests he assumed the surname Ellāndalaiyānān (became lord of all), issued coins with that legend, and instituted in temples special festivals called after this name.³ The name Kōḍaṇḍa-raṇa does not seem to have been borne by this king, but by a later Sundara Pāndya.⁴

¹ Nos. 178 and 179 of 1892.
² See e.g. 531 of 1920 and A.R.E., 1921, part ii, para 41.
³ See Hultzsch in I.A., vol. xxi, p. 324, for the coins; also No. 277 of 1913 and A.R.E., 1914, part ii, para 18 for the festival; also A.R.E., 1913, part ii, para 44; A.R.E., 1922, part ii, para 37 appears to be mistaken both in denying the title Ellāndalaiyānān to the king and in ascribing the other title Raṇaṁgarākṣasa to him. The inscriptions 328 and 329 of 1921 are both Koṇārinmaikoṇḍān records which do not seem to sustain the inferences made by the epigraphist in the paragraph referred to above. The summary of the records in Appendix B makes this clear. The Sundara Pāndya Dēvar who set up the image mentioned in No. 328 may be a later king.
⁴ Contra K. V. S. Aiyar, Ancient Dekhan, p. 167. Dr. S. K. Aiyangar, op. cit., p. 53 and A.R.E., 1921, part ii, para 41. Mr. Aiyar refers to two facts in support of his view—(1) that the king is called a second Rāma in plundering the island of Ceylon and (2) stone epigraphs providing for the Kōḍaṇḍarāman-sandhi. The king is called a second Rāma, not Kōḍaṇḍarāma and the stone epigraphs referred to are Koṇārinmaikoṇḍān records, none of which necessarily belongs to the present ruler. It will be seen later that the name was taken by Sundara Pāndya who began to rule c. A.D. 1302-3.
Two princes are referred to in some records which certainly belong to the time of this Jaṭāvarman Sundara Pāṇḍya, but their relation to the king is not quite clear. One of them is Kulaśēkhara, who is called Ānāḷvi in records of the ninth and tenth years of our king, and is perhaps identical with the Kulaśēkhara for whose merit a maṇḍapa was erected in Tiruppuṭkuḷi by a minor chieftain or an official who called himself Pallavēdhīśvara. It is possible that the reference in all these cases is to Jaṭāvarman Kulaśēkhara II, as the expressions Kṣitipa and Perumāḷ are used in the Tiruppuṭkuḷi epigraph. The other person mentioned in the records of Sundara Pāṇḍya is a Vikrama Pāṇḍya who is referred to as Nāyanār and in whose name a new village was founded in the thirteenth year of Jaṭāvarman Sundara Pāṇḍya. It has been suggested that a Māṟavarman Vikrama Pāṇḍya was ruling about this time with an initial date of about A.D. 1249 and if that was so, he might be the Nāyaṇār referred to. But more proof is required than is yet available before this suggestion can be finally accepted.

It is possible to say exactly when the reign of Jaṭāvarman Sundara Pāṇḍya closed. The latest regnal year mentioned in records with the Sanskrit introduction characteristic of the king seems to be the nineteenth, which will take us to A.D. 1269–70. He might have reigned a little longer; in any case there is clear evidence that the reign of this illustrious ruler did not close before the next great monarch Māṟavarman Kulaśēkhara came to power.

1 Nos. 425 and 426 of 1913 and A.R.E., 1914, part ii, para 19.
2 No. 19 of 1899.
3 Nos. 277 and 278 of 1913 and A.R.E., 1914, part ii, para 20. It is doubtful if No. 90 of 1897 from Mannārgudi (Tanjore) in the twelfth year of a Jaṭāvarman Sundara which mentions a Vikrama Pāṇḍyan Maṇḍapam is a reference to the same Vikrama. Rangachari, p. 1295.
4 See A.R.E., 1918, part ii, para 45.
5 E. g. 198 of 1906. Mr. K. S. Aiyar says, ‘The last year of this illustrious Pāṇḍya sovereign takes us to A.D. 1271’ (op. cit. p. 168); Dr. S. K. Aiyangar says his ‘rule perhaps lasted on to his twenty-third or twenty-fourth regnal year’. No references are given by-either. No. 481 of 1918 is in year seven plus twenty-five of a Jaṭāvarman Tribhuvana-çakravartin Ellārkkku-Nāyanār Sundara Pāṇḍya Dēva.
CHAPTER XII

JAṬĀVARMAN VĪRA PĀNDYA (acc. A.D. 1253)
MĀṆAVARMAN KULASĒKHAERA (acc. A.D. 1268)

Before we give an account of the times of MāṆavarman Kulasekhara, another ruler who was contemporary with Jaṭāvarman Sundara Pāṇḍya for the greater part of his reign must be noticed. This is Jaṭāvarman Vīra Pāṇḍya who takes credit for some of the successes won during the time of Jaṭāvarman Sundara, and who perhaps carried out several expeditions under the direction of that monarch. There are a considerable number of inscriptions that can definitely be ascribed to this Vīra Pāṇḍya, and some these indicate that he began his rule some time about the middle of A.D. 1253\(^1\) and continued to rule for at least twenty-two years till say A.D. 1274–5.\(^2\) It is not possible to fix the area of Vīra Pāṇḍya’s rule from the provenance of his inscriptions, though most of them come from Tinnevelly, Madura and Ramnad districts and the Pudukkottah state, we have stray records from other places like Kāṇchipuram (No. 483 of 1919) and

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\(^1\) Kielhorn and Sewell fix the accession between June 20 and July 4, A.D. 1253 (I.A., vol. xlv, p. 196). Mr L. D. Swamikkannu Pillai thought that Kielhorn’s Vīra Pāṇḍya was a MāṆavarman and that Jaṭāvarman Vīra Pāṇḍya was another king who began his rule in A.D. 1254 (I.A., vol. xlii). According to Sewell the only inscription which seems to support this view is No. 395 of 1909 and in it MāṆavarman is a mistake for Jaṭāvarman, as the achievements recorded in the epigraph are the same as those of Jaṭāvarman (I.A., vol. xlv, p. 194 and n. 16). The final position of the author of the Indian Ephemeris on this question is far from clear. His seems to postulate three Jaṭāvarman Vīra Pāṇḍyas with accession dates in A.D. 1253, 1254 and 1280, and says also: “but this inference is not yet established by indubitable proof” (vol. i, part ii, pp. 95–7). Elsewhere he refers 395 of 1909 to a MāṆavarman Vīra Pāṇḍya of a later century (Pudukkottah inscription No. 454).

\(^2\) No. 128 of 1908 gives the twenty-second year, A.D. 1275, (Sewell).
Coimbatore.\textsuperscript{1} We have in fact no means of knowing what exactly was the position of Vira Pândya and rulers like him. ‘co-regents’ as they have been called, and how the administration of the empire was regulated.

The records of Jatāvarman Vira Pândya begin in one of three ways. The simplest from (e.g. 185 of 1895) gives the Jatāvarman and Tribhuvanacakravartin titles and refers to the conquests of Īlam, Kongu and the Chola kingdom, and the victory over Vallān and the abhiśešaka at Chidambaram before mentioning the king’s name and regnal year. A slightly more elaborate form refers in like manner to the conquest of Kongu and Īlam, to the destruction of a hill (kōḍu) of the fierce Vaḍugas, the capture of the two banks of the Ganges (?) and the Kāvēri, and the camping of the king in Chidambaram to collect the tribute from the Kāḍava and perform the abhiśešaka.\textsuperscript{2} The most ostentatious of these introductions begins with the words Tirumāgāl Vaḷaḷ (ﲜ惫.System.err, 84841) and, while attributing incredible feasts to Vira Pândya, seems to record some interesting particulars of the actual expeditions undertaken by the king against the Chola country and Ceylon. We learn from this introduction\textsuperscript{3} that Vira Pândya ‘fought with the Chola king a battle at Kāvikkaḷam, killed (in fight) one of the two kings of Ceylon, captured his army, chariots, treasures, throne, crown, necklaces, bracelets, parasols, chauris and other royal possessions, planted the Pândya flag with the double fish on the Köṇa-

\textsuperscript{1} No. 35 of 1923 and A.R.E., 1923, part ii, para 68. Nos. 299 and 302 of 1919 from North Arcot.

\textsuperscript{2} This form appears in Pudukkottah Nos. 370 and 379 of which 379 —No. 131 of 1907 (Madras). The words in the text must be quoted as there is some uncertainty as to the interpretation—‘मानिधार वर्णितोऽन्नोन्नताय ताज्यन्ति विशेषाय नित्यन्तुं निम्न्वितां’

The difficulty lies in the phrase सन्ततायतं। A.R.E., 1912, part ii, para 39 makes this a conquest of Gangai-nādu and at A.R.E., 1915, part ii, para 36 the phrase seems to be ignored altogether.

\textsuperscript{3} The summary is in A.R.E., 1912, part ii, para 39. Text in Pudukkottah, No. 366. The words at the end of the summary in A.R.E., 1912 ‘and subdued the Kēraḷa’ do not seem to be borne out by the Pudukkottah text.
malai and the high peaks of the Trikūṭagiri mountain, and received elephants as tribute from the other king of Ceylon (whom, perhaps, he raised to the throne). Lastly the introduction refers to the king’s settlement of his relations with a Śāvanmaindan (கருட்டுத்துத்தை) who was at first recalcitrant but submitted afterwards. It is possible that these facts are implied also in the attribute given to Vira Pāṇḍya in an inscription in his tenth year which says ‘he took the crown and the crowned head of Śāvaka’. But the meaning of these references is by no means clear yet. However, most of these campaigns must be the same as those mentioned in the records of Jaṭāvarman Sundara Pāṇḍya, and if the statements in these introductions of Vira Pāṇḍya are true, there can be no doubt that Vira played a decisive part in some of the most important achievements in Sundara Pāṇḍya’s reign. The conquest of Ceylon narrated in such detail is not mentioned in any records dated earlier than the tenth year of Vira Pāṇḍya. It should, however, be remembered that Sundara Pāṇḍya is said to have collected a tribute of jewels and elephants from the Ceylonese before the seventh year of his reign, that is before A.D. 1258. The Ceylonese chronicles have nothing to tell of these transactions it is not possible to determine how there came to be two kings in Ceylon and why one of them was selected by Vira Pāṇḍya for more favourable treatment than the other. As for the places mentioned in connection with this expedition, it has been suggested that Kōṇamalai is very probably the same as Tirukkoṇamalai in the Tevāram and that Trikūṭagiri is the name applied to a three-peaked moun-

¹ There is only one text of this important record (Pudukkottah, No. 366) and in it the reference is in the following words (ll. 11-12)—‘பாரம்பரிய நூடர் கீழக்கரை துள்ளத்தான குருமேன் மனித லிங்கத்மையால் (இ)பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்ளத்தான குருமேன் பாரம்பரிய துள்
tain in the Kandiyan country. Kāvikkāḷam, the scene of the fight with the Chola, in which elephants appear to have played a decisive part (vēḷāppār), is not easy to identify. The only known Chola ruler of the time, Rājendra III, boasts of having taken the crowned heads of two Pāṇḍyas (No. 515 of 1922).

Vira Pāṇḍya's conquest of Kongu is proved by the presence of a few of his records in the Coimbatore district. Who the Vallān was that was overcome by Vira Pāṇḍya before his coronation at Chidambaram, who the Vaṭāugas were whose stronghold he destroyed, and where that stronghold was, are matters which, like many others relating to the history of the Pāṇḍya kings of this period, must be left unexplained in the present state of our knowledge. The tributary and subordinate position in the Pāṇḍya Empire of the rebellious Kāḍava chieftain, Kōpperunjingadēva, has been mentioned before.

The records of Vira Pāṇḍya are of more than usual interest for a study of the social and economic conditions of the country during this period. Though the more detailed study of such conditions has been reserved to a later chapter some of these records may be briefly noticed here. One inscription from the Pudukkottah state (No. 372 of 1906)

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1 A.R.E., 1912, part ii, para 39.

2 A.R.E., 1923, part ii, para 68 and No. 35 of 1923 from Idigarai. It is an interesting fact that this damaged record contains the well-known Sanskrit introduction Samasta-bhuvanaikāvīra usually attributed to Māra-varman Vikrama Pāṇḍya who is taken to have begun to rule some years later. It seems possible that the introduction originally belonged to Vira Pāṇḍya and was subsequently appropriated by Vikrama Pāṇḍya. (A.R.E., 1914, part ii, para 20).

3 Vallān has sometimes been taken to be the king of the Chola country (A.R.E., 1907, part ii, para 27). But the conquest of Vallān is always mentioned as a separate event which occurred after the capture of Cholamāṇḍalam thus, "नैतिकारणित्य दीर्घायत्तल्यापायका अस्मातिक आद्य गोवर्धनमत्तिकः", etc. The Vaṭāugas are taken to be Kanarese (A.R.E., 1915, part ii, para 36). They might as well have been Telugus to whom the name is more commonly applied by the Tamils.
throws much light on judicial methods and describes an ordeal of the plough-share; another from Kurralam (Tinnevelly) registers a transaction between an individual and the assembly of Tirukkuṭṭālam which is stated to have met together in Tirumukkālavaṭṭam, by which is probably meant a hall where it usually held its sittings. 'No. 432 of 1917 records that the village assembly bought a piece of land from the people of Sundara Pandyapuram and let a portion of it on permanent lease to a certain Āṇḍa Pillai in exchange for a fixed annual rent in paddy and money on every mā (i.e.) of cultivated land. It was also stipulated that the lessee would pay on every mā of waste plot that he brought under cultivation an annually progressive rate of rent for the first four years and a fixed rate thereafter.' Two epigraphs from the North Arcot district (Āvūr, Nos. 299 and 302 of 1919) contain details of kaḍamai assessment in that part of the country. A series of inscriptions (Nos. 540 to 543 of 1911) from Sārmādēvi gives an idea of the procedure that appears to have been usually followed in making gifts to temples of lands freed from all taxes and other assessments. Lastly, an epigraph (No. 598 of 1926) from the Ramnad district states that a large and representative assembly was convoked for the purpose of raising funds for building a stone temple in the place of a dilapidated old masonry temple. The people of eighteen provinces (viṣayam) attended and came to an agreement that on all articles of merchandise that were measured, spread and folded and on some other specified goods, a cess of one kāśu per achchu should be collected. And among the corporations that attended the meeting and became parties to the agreement were the Valāṇjīyār of South Ceylon, Anjuvaṇṇam and Maṇiprāmam,—all names of self-regulating corporations of different classes of merchants.  

1 A.R.E., 1918, part ii, para 48.  

2 A.R.E., 1927, part ii, paras 46–8. At paragraph 48 the epigraphist expresses his opinion that 'it is possible that at Tīttāṇḍatānapuram which is only a few miles distant from Toṇḍi, there may have also been a Muhammadan colony which had banded itself into an Anjuvaṇṇam (Anjuman) association'. It is rather strange that this reference to an Anjuvaṇṇam, which agreed to help to build a temple, should not have
The currency of the realm seems to have comprised different varieties of coins, and people had to take care to specify the type of coin to which each transaction had reference, like Paḷam-Soliyan-Kaṇu, Vīra-Pāṇḍya Kaśu, etc.¹

In the last years of Jaṭāvarman Sundara Pāṇḍya, Māra-varman Kulaśekhara who, like Sundara, bears the title ‘who took all countries’ had begun to rule, as his numerous records point to some day between the tenth and twenty-seventh June, A.D. 1268 as the date from which his regnal years were counted.² It is thus seen that there were at least three kings, Sundara Pāṇḍya, Vīra Pāṇḍya and Kulaśekhara, at this time. It will become clear from what follows that this feature marked the whole of Kulaśekhara’s reign and perhaps also the period that followed. A Māra-varman Vikrama Pāṇḍya, two Jaṭāvarman Sundara Pāṇḍyas, and a Jaṭāvarman Vīra Pāṇḍya are known to have ruled with Māra-varman Kulaśekhara at different times, and there were possibly others like Māra-varman Śrīvallabha (acc. A.D. 1257) and Jaṭāvarman Śrīvallabha (acc. A.D. 1291) whose existence, though probable, has not been proved beyond doubt.³ The evidence of foreign writers relating to this

convincéd him that Anjuvaṇḍam had nothing whatever to do with Anju-
man. Venkayya’s elucidation of these terms which I have followed is
found in E.I., vol. iv, pp. 293–4 and n. 2 at p. 296. Note particularly
that one of their privileges was: ‘Should they themselves commit a crime,
they are themselves to have the investigation of it’ (p. 294). See also

¹ No. 131 of 1907 and A.R.E., 1912, part ii, para 39.

² I.A., vol. xliv and E.I., vol. x, p. 141. Kielhorn’s view that this
Kulaśekhara was the immediate successor of Vīra Pāṇḍya, the conqueror
of Ilam and Kongu, has now to be given up in view of records subse-
quently discovered.

³ Mr. L. D. Swamikkannu Pillai first discovered the possibility of
their existence and Mr. Sewell after a careful examination of his data
wanted further evidence before the existence of these kings could be taken
as proved. (I.A., vols. xlii and xliv) Mr. Swamikkannu Pillai also postu-
lated a Sundara Pāṇḍya (Jaṭāvarman) with accession date in A.D. 1270
(I.A., vol. xlii), but subsequently gave him up (List of Pudukkottai
Inscriptions; p. 66 n). The Indian Ephemeris, however, introduces a Māra.
period confirms the inferences made from the inscriptions. Marco Polo, who visited part of the Pāṇḍya kingdom towards the end of the thirteenth century, speaks of ‘five royal brothers’ and ‘five crowned kings’ of this ‘great province of Ma’bar’. Chinese sources regarding the diplomatic intercourse with Ma’bar in 1280 and the following years mention ‘the five brothers who were Sultans’.¹ The Muhammadan historian Wassaf who had chances of gaining a more accurate knowledge of South India in his day says, ‘A few years since the Dewar was Sundar Pandi, who had three brothers, each of whom established himself in independence in some different country’.² Considering the royal state maintained by these kings who were all contemporaries, it is not surprising that they struck foreign observes as ruling independently of one another; for not only did they cause inscriptions to be engraved and endowments to be made each in his own name but they seem to have even exercised the right of coinage. At the same time there is no doubt about the superior position of Kulašěkhara as the sovereign monarch, and this seems to have been understood by Marco Polo and Wassaf. Marco Polo says that Ashar ‘was the eldest of the five brother kings’; Ashar (Asciar in another version) is no doubt a corruption of Šěkhar.³ And Wassaf though he states in one place ‘a few years since the Dewar was Sundar Pandi’ and records his death, says elsewhere ‘Kales Dewar, the ruler of Ma’bar enjoyed a highly pros-

¹ Yule and Cordier, Travels of Marco Polo, vol. ii, pp. 331, 337, 371, Marco Polo has a strange travellers’ story about the mother of these kings being alive at the time of his visit, and her throwing herself between them to prevent their fighting. ‘In this way she, full many a time, brought them to desist. But when she dies it will most assuredly happen that they will fall out and destroy one another’ (p. 371).

² Elliot and Dowson, vol. iii, p. 32.

³ Yule and Cordier, op. cit., vol. ii, p. 370 and Dr. S. K. Aiyangar, South India and Her Muhammadan Invaders, p. 56.
perous like, extending to forty and odd years’.¹ The system
of joint-rulers or co-regents which thus prevailed in the
latter part of the thirteenth century in the Pândya empire
must have been the result of the great extension of the
empire during this period and an imitation of the practice
of sending out princes of the royal family as viceroyas which
had prevailed in the Chola empire.

The inscriptions of Māravarman Kulaśēkhara ‘who con-
quered all countries’ are very numerous and found mostly
in the eastern Tamil districts and the regnal years mentioned
in them range from 3 to 44. A few of these records begin
with a historical introduction ‘Tēr Pōī etc.’ which is not of
much value as most of it is poetry. The only definite
statements made in it are that the tiger of the Cholas had
been sent to rule the forests, that all religions flourished in
friendly toleration of one another and that the rulers of
various countries brought their tributes to the king.² We
also learn that the king had a palace at Jayangoṇḍasōla-
puram and that the king’s throne in the palace was called

¹ Elliot and Dowson, vol. iii, p. 52. It may be mentioned that the
Mahārāma (see later in the chapter) also knows of ‘five brethren’ of
whom Kulaśēkhara was chief.

² Nos. 25 of 1891 and 465 of 1909 of the years ten and four re-
spectively. Mr., Krishna Sastri (at A.R.E., 1910, part ii, para 35) holds
that ‘it is certain that he (Kulaśēkhara of No. 465 of 1909) could not
be identical with Māravarman Kulaśēkhara I, “who was pleased to take
every country”. His reasons are: (a) Kulaśēkhara ‘who conquered every
country’ is not known to have had any eulogy in the form of a histori-
cal introduction; (b) the mention of the chief officer Kalingarāyan in the
record makes it probable that this Māravarman Kulaśēkhara was a con-
temporary or successor of Jaṭāvarman Srivallabha; and (c) the historical
introduction was characteristic of the records of the first kings of the
mediāval Pândyas. Reasons (a) and (c) simply beg the question. As for
(b), Mr. Krishna Sastri himself ascribes another record No. 366 of 1913
to Kulaśēkhara—’who took all countries’ for the very reason that it
mentions Kalingarāyan (A.R.E., 1914, part ii, para 22). That No. 465 of
1909 does not give the title ‘who took all countries’ is no argument
against its being ascribed to the king; for when there is a characteristic
introduction to a record, the king’s surname may or may not appear.
See Jaṭāvarman Sundara’s records beginning Pūmalar Vaḷar. Dr. S. K.
Aiyangar ascribes No. 465 of 1909 to our king—op. cit., pp. 56 and 221.
Kalingarāyan. This is clear proof that the Cholas had ceased to exist as a power. The last of them who made any attempt to save the Chola line from annihilation was Rājendra III and he had probably ceased to rule when Māravarman Kulasekhara came to the throne.¹ An epigraph from Sāramādevi (No. 692 of 1916) dated in the twentieth year of the king furnishes some commentary on his title and mentions that he conquered the Malaināḍu, Sōnāḍu, the two Kongus, Iḷam and Toṇḍaimanḍalam. These are probably references to campaigns rendered necessary on account of some local trouble or other, for most of the territories mentioned had been brought under subjection by Jaṭāvarman Sundra Pāṇḍya and Vira Pāṇḍya.

Rather early in his reign the king went on an expedition against the Travancore country (Malaināḍu) and one of the chief incidents in the campaign was probably the capture of Kollam (Quilon). Some records of the king from the Tinnevelly district confirm the conquest, rather the reconquest, of Malaināḍu, and give the titles Cheranai-veṇpra and Kollam-koṇḍa.² That Kulasekhara continued to be in undisputed possession of the Sōnāḍu and Toṇḍaimanḍalam is proved by the presence of many of his inscriptions in all the important places in these districts. In spite of Kulasekhara’s claim to have conquered the two Kongus, no records of his are found in the Kongu country. On the other hand, a record from Tinnevelly (No. 29 of 1927) mentions³ that Kulasekhara built a prākāra wall of the Tinnevelly temple from the booty collected after defeating the Kērala, the Chola and the Hoysala kings. Another inscription mentions that the king was in his camp at Kaṇṇanūr in his fifteenth

¹ See A.R.E., 1912, part ii, para 32 and 1923, part ii, para 45. Also Dr. S. K. Aiyangar, op. cit., pp. 56 and 94–5.

² This record is assigned to Jaṭāvarman Kulaśekhara acc. A.D, 1190 in A.R.E., 1927, part ii, para 41; but that period is too early for a Pāṇḍya king who claims to have beaten the Hoysalas.
year.\(^1\) We also find records of Kulaśēkhara’s co-regent Jayāvarman Sundara Pāṇḍya (acc. A.D. 1276) in the Kongu country, and later still, early in the fourteenth century, the Muhammadan historians tell us of a Pāṇḍya ruler with his headquarters at Caliul (Karūr).\(^2\) All these facts leave little room for doubt that the Kongu country was more or less effectively controlled by the Pāṇḍya rulers till the end of Kulaśēkhara’s reign.

The conquest of Ceylon is borne out by the Mahāvamsa and appears to have taken place about A.D. 1284, when Parakrama Bahu III was ruling the island.\(^3\) ‘Then there arose a famine in the land (Ceylon). Then the five brethren who governed the Pāṇḍyan kingdom sent to this island, at the head of an army, a great minister of much power who was a chief among the Tamils known as Ariya Cakkavatti, albeit he was not an Ariya. And when he had landed and laid waste the country on every side he entered the great and noble fortress, the city of Subhagiri. And he took the venerable tooth-relic and all the solid wealth that was there and returned to the Pāṇḍyan country. And there he gave the tooth relic unto the king Kulaśēkhara who was even like unto a sun expanding the lotus-like race of the great Pāṇḍyan kings’.\(^4\) The commander of the Pāṇḍyan forces mentioned in this account, Ariya Chakravarti, is referred to

\(^1\) No. 328 of 1923 summarized in A.R.E., 1924, part ii, para 35. There were however several places of the name Kaṇjanūr. There is a reference to Kannāṭarasar in No. 20 of 1912 (from the Tinnevelly district) of the fourth year. This led Mr. Krishna Sastri (A.R.E., 1912, part ii, para 35) to believe that the Hoysalas under Vira Rāmanātha were still occupying the Tamil country and interfering with the Pāṇḍyas. In the absence of the text of the inscription it is not possible to check the validity of Mr. Sastri’s inference; but it is against the general trend of affairs after the accession of Jayāvarman Sundara Pāṇḍya (A.D. 1251).

\(^2\) Wassaf in Elliot and Dowson, vol. iii, p. 54.

\(^3\) J.R.A.S., 1913, p. 531. It is likely that the actual Pāṇḍyan invasion of Ceylon was in the reign of his predecessor. (Mahāvamsa, xc, vv. 48–50).

\(^4\) Mahāvamsa, xc; Turnour and Wijesinha, part ii, pp. 314–5.
also in an inscription (No. 110 of 1903) of the king in his thirty-seventh year as taking his orders from him. Parākrama Bāhu had to bow before the storm and the Mahāvamsa says that he adopted persuasive methods with the Pāṇḍya monarch, visited the Pāṇḍyan court and succeeded in inducing Kulaśekhara to surrender the sacred tooth as a favour.

Wassaf says of Kulaśekhara’s reign that ‘during that time neither any foreign enemy entered his country nor any severe malady confined him to bed’. ‘The fortunate and happy sovereign’ according to the same writer, ‘enjoyed a highly prosperous life.’ We have evidence from the inscriptions, however, of a short period of illness from which the king suffered and which appears to have had rather important consequences in the public administration of the country. In an epigraph from the Tanjore district (No. 46 of 1906) dated in the thirty-fourth year of the king, ‘the country is said to have been in a state of confusion at the time and the people were in distress. This state of things seems to have been brought about by the king making over a portion of his dominions to his younger brothers. Kulaśekhara apparently resumed the ceded territories subsequently. As a result of this step, the people, who had migrated to other provinces in the interval, returned to their native country’. Another inscription dated about three years earlier in the thirty-first year which records a gift of land for the recovery of the king from some illness probably explains the cir-

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1 Dr. S. K. Aiyangar appears to be right in pointing out as against Mr. K. V. S. Aiyar (see Aiyangar op. cit., pp. 57–8 and Aiyar, Ancient Dekhan, pp. 170–1) that the Āriya Cakravarti was not a Muhammadan but a Tamil.

2 See A.R.E., 1907, part ii, para 27. This record comes from Tirukkaṇḍaiyūr and Mr. T. A. Gopinatha Rao was clearly wrong in ascribing it to the Kulaśekhara of the civil war of the twelfth century (Trav. Arch. Series, vol. ii, p. 16). The details of date in the record work out correctly for September 10, A.D. 1301 in the thirty-fourth year of our king (I.A., vol. xlv, p. 198).

3 No. 506 of 1904 which yields a regular date in A.D. 1299 for the thirty-first year (I.A., vol. xlv, p. 198).
cumstances which led to the events mentioned in the later inscription.

Kulaśekhara appears to have had the surname Bhuvanēkavira which is found in at least one of his records, if not more. There are references, in the records of Kulaśekhara and his contemporary Vīra Pāṇḍya, to a number of chief-tains with names ending in Vāṇādirāyan or Mābeli Vāṇādirāyan. These are among the earliest references in Pāṇḍya records to a race of feudatories who seem at first to have started as hereditary local officials in charge of the administration of portions of the kingdom. In later times, the Vāṇādirāyans in the Madura country took advantage of the growing weakness of the Pāṇḍyan kings to declare their independence and restrict the actual rule of the later Pāṇḍyas to the Tinnevelly district. It would appear that these local officials so long as they retained a subordinate character indicated their subjection by employing the names of princes of the ruling family as their aliases. The Śāmbuvarāyans who were Chola feudatories are known to have done so, and the names of the Mābelivāṇādirāyans mentioned in the Pāṇḍya records under reference are best explained on that supposition. On the other hand, the kings to whom those officials were subject used terms evincing a paternal interest in them like Pillai, Makkaḷ and so on. The records of Jaṭāvarman Sundara Pāṇḍya make reference to a Pārākrama Pāṇḍya Mābeli Vāṇādhirāya alias Pāvanangakāra called Makkalnāyanār; and a Vikrama Pāṇḍya Mahābali Vāṇarāya Nāyanār may also be taken to be of the same period. An inscription of Jaṭāvarman Vīra Pāṇḍya mentions a Pillai Kulaśekhara Mābeli Vāṇarāyan who may be the same as Pillai Mābelivāṇarāyar who was in charge of Kōṇāṭu (part of the Pudukkottah state) under Māravārman Kulaśekhara. We also learn that Kēraḷaśinga Vāḷaṇāṭu (part of the modern district of Ramnad) was under an officer Vāṇādarāyar from

1 Nos. 260 of 1917 and 218 of 1924. Also A.R.E., 1924, part ii, para 35.

2 A.R.E., 1919, part ii, para 21 gives several examples of this.
the time of Jaṭāvarman Sundara Pândya to at least the twenty-fourth year of Kulaśēkhara. The part played by these Bāñarāya chiefs in the history of the Pândyan kingdom from this time is easy enough to understand in its general outline but there are several obscure details that await further study and elucidation.  

1 A.R.E., 1916, part ii, para 28; 1922, part ii, para 36; 1918, part ii, para 51; 1908, part ii, para 45 and 1924, part ii, para 35 contain various attempts at explaining these records. The most important among them are: No. 104 of 1916; No. 46 of 1922; No. 430 of 1907; No. 357 of 1922; No. 328 of 1923 and others.
CHAPTER XIII

JAṬĀVARMAN SUNDARA PĀNDYA (1276); MĀRA-VARMAN VIKRAMA PĀNDYA (1283); SOCIAL LIFE AT THE END OF THE THIRTEENTH CENTURY—MARCO POLO

Of the co-regents who came to power after Kulaśekhara’s accession, Jaṭāvarman Sundara Pāndya claims notice first. His rule began in A.D. 1276.¹ This king had apparently no distinguishing titles and the identification of his records is a matter of considerable difficulty. There is little to guide the student besides astronomical details given in the inscriptions and the latest regnal year so far traced by such indications is the seventeenth, which takes his rule up to A.D. 1292–1293 (No. 594 of 1907). He is the Sonder Bandi Davar of Marco Polo and the Sunder Pandi of Wassaf who was the Dewar ‘a few years since’ and whose death is mentioned by him as having occurred in 692 Hijra. His records are found in the Cuddapah and Salem districts, besides Tanjore, South Arcot and Chingleput. An inscription of his, recently discovered in the Tanjore district (No. 311 of 1927), refers to the foundation of a new Śaiva Maṭha by a Vidyāśiva Paṇḍita, which is no doubt connected with the revival of Śaiva activities in the thirteenth century by the Śaiva teachers (Santānaguravar) beginning with Meykaṇḍadēvar who popu-

larized and spread the tenets of the Saiva Siddhānta
philosophy.¹

Maṟavarman Vikrama Pāṇḍya was another co-regent, who
began to rule some time in A.D. 1283.² His records begin
with a Sanskrit introduction Samaṣṭa-bhuvanaikavira and two
Tamil Introductions commencing Tirumagaḷ Jayamagaḷ and
Tirumaḷarmādu. The Sanskrit introduction, which is found also
in one of Jaṭāvarman Vira Pāṇḍya’s records, recounts practically
all the titles and achievements of Jaṭāvarman Sundara Pāṇḍya
and furnishes the model for the introductions adopted by
some of the later Pāṇdyas of the period of decline.³ And
the Tamil introductions do not seem to add materially to
our knowledge of the king. It seems therefore that Vikrama
Pāṇḍya’s Sanskrit introduction cannot be taken to refer to
any fresh conquests on his part. Some inscriptions from
Chidambaram are in the form of verses which seem to be
in praise of this Vikrama Pāṇḍya and to record his achieve-
ments in particular. In one of them which gives him the
titles Bhuvanekavira and Koḻkaikāvala he is said to have
conquered Vāṇādu (Travancore) and is ironically commended
for not having invaded the north, as there were two carps
on Gaṇapati’s face and there was a woman (ruling with a

¹ A.R.E., 1927, part ii, para 44.

² There has been great difficulty regarding the date of this king’s
accession. At one time (I.A., vol. xlii) Sewell and Swamikkannu Pillai
were agreed about A.D. 1283. Subsequently (see A.R.E., 1917, Appendix
F), Mr. Swamikkannu Pillai gave up A.D. 1283 for A.D. 1269–70, for what
appears to be an insufficient reason. His Indian Ephemeris (vol. i, part
ii, pp. 92–3) unfortunately adds to the confusion by mixing up many
things and stating different dates of accession at the beginning and at the
end. It will be seen, however, that on the basis of any date there are
difficulties in reconciling all the known facts. The accession date 1283
seems to be well established and need not be given up. See No. 82 of
1918 and A.R.E., 1918, part ii, para 45. Again No. 43 of 1905 of the
seventh year of the king from South Arcot states that the salt pans
belonging to a temple remained unused since the time of the Pallava king
Kopperunjinga. If it is remembered that that chieftain ruled almost up
to A.D. 1280, the inference is clear.

³ See Nos. 122 of 1896 and 200 of 1895.
man's name), which is undoubtedly a reference to the Kākatiya queen Rudramma. He is also credited with having fought the Chola on the banks of the Vellāṟu which is said to have become Sevvāṟu (red river) when the wrath of Bhuvanēkavīra Vikrama Pāṇḍya was roused. Much of this seems to be mere poetry.¹

It is quite possible that the coin bearing the legend Bhuvanekavirān described by Sir Walter Elliot² may belong to this Vikrama Pāṇḍya, although, as has been pointed out before, the name was also borne by Māravarman Kulaśēkhara himself. Vikrama Pāṇḍya had likewise the surname Rājākkāḷ Nāyān which occasionally takes the form Rājākkāḷ Tambirān.³ There are references in his records to a throne Munaiyadaraiyān at Madura and another called Malaiyadaraiyan in a palace at Rājendram, east of Rāśingankulam.⁴ The reference to his elder brother (aṇṇāḻvār)⁵ Kulaśēkhara is very interesting as furnishing some confirmation of the statements of Wassaf and Marco Polo that the country was being ruled by a number of brothers. The latest regnal year mentioned in Vikrama Pāṇḍya's records seems to be 13 (No. 539 of 1916) and this means that his rule lasted up to at least A.D. 1295–1296.

Before proceeding to consider the other co-regents of Kulaśēkhara and the politics of the closing years of his reign, an account must be given of the social and economic life of the Pāṇḍya country as it struck a foreign observer like Marco Polo, whose statements are in several important respects borne out by the observations of the Muhammadan historian

² Coins of Southern India, No. 138, p. 152d.
³ Nos. 536 of 1920 and 86 of 1918; also A.R.E., 1921, part ii, para 41.
⁴ Nos. 312 and 317 of 1923 and A.R.E., 1924, part ii, para 36.
⁵ No. 462 of 1921.
Wassaf to whom we owe much of our knowledge of the political condition of the Pándyan kingdom at this time.¹

The name by which the country was known to foreigners was Ma’bar, a word which, in Arabic, signifies Passage or Ferry and was applied to the part of the Indian coast most frequented by travellers and merchants from Arabia and the Persian Gulf. ‘Ma’bar extends in length from Kulam (Quilon) to Nilawar (Nellore). The curiosities of Chin and Machin and the beautiful products of Hind and Sind, laden on large ships (which they call junks), sailing like mountains with the wings of the winds on the surface of the water, are always arriving there. The wealth of the Isles of the Persian Gulf in particular, and in part the beauty and adornment of other countries, from Irak and Khurasan as far as Rum and Europe, are derived from Ma’bar which is so situated as to be the key of Hind’ (Wassaf). Writing of Kāyal (Cail), the chief emporium of the Pándyan kingdom, Marco Polo says that the king to whom the city belongs ‘administers his kingdom with great equity and extends great favour to merchants and foreigners, so that they are very glad to visit his city’. ‘It is at this city that all the ships touch that come from the West, as from Hormos and from Kis and from Aden, and all Arabia, laden with horses and with other things for sale. And this brings a great concourse of people from the country round about, and so there is great business done in this city of Cail’.

The horse trade of Kāyal was of considerable political importance and a good part of the revenues of the kingdom was spent on the purchase of horses for the king and the army. There is a reference to horse-dealers from Travancore in an inscription of the time (No. 161 of 1907). Marco Polo says: ‘Here are no horses bred; and thus a great part of the wealth of the country is wasted in purchasing horses; I will tell you how. You must know that the merchants of Kis and Hormes, Dofar and Soer and Aden

¹ The account that follows is based on Yule and Cordier’s Marco Polo and Elliot and Dowson, vol. iii.
collect great numbers of destriers and other horses and these
they bring to the territories of this King and of his four
brothers, who are Kings likewise as I told you. For a
horse will fetch among them 500 saggi of gold, worth more
than 100 marks of silver, and vast numbers are sold there
every year'. Wassaf’s statements about this trade are even
more specific and furnish interesting details. 'It was a
matter of agreement that Maliku-1-Islām Jamālūddin and the
merchants should embark every year from the island of Kais
and land at Ma’bar 1,400 horses of his own breed, and
of such generous origin that, in comparison with them the most
celebrated horses of antiquity, such as the Rukhs of Rustam,
etc., should be as worthless as the horse of the chess-board.
It was also agreed that he should embark as many as he
could procure from all the isles of Persia, such as Katif,
Lahasil, Bahrein, Hurmuz and Kulhatu. The price of each
horse was fixed from of old at 220 dinars of red gold
(=440 saggi of Polo) on this condition, that if any horses
should sustain any injury during the voyage, or should happen
to die, the value of them should be paid from the royal
treasury'.

The waste of the country’s wealth on horses that Marco
Polo speaks of was due not so much to the generous terms
of the contract under which horses were imported as to the
unfavourable climate of South India in which these horses
could not thrive and the ignorance of Indian horse-keepers.
Wassaf remarks: 'It is a strange thing that when those
horses arrive there, instead of giving them raw barley they
give them roasted barley and grain dressed with butter, and
boiled cow’s milk to drink.... They bind them for forty
days in a stable with ropes and pegs in order that they may
get fat; and afterwards, without taking measures for training,
and without stirrups and other appurtenance of riding, the

1 Wassaf also gives the total volume of the annual Indian import
trade in horses as 10,000 animals worth 2,200,000 dinars and rather in-
consistently adds that this amount 'was paid out of the overflowing
revenues of the estates and endowments belonging to the Hindu temples,
and from the tax upon courtesans attached to them, and no charge was
incurred by the public treasury'.
Indian soldiers ride upon them like demons. In a short time, the most strong, swift fresh and active horses become weak, slow, useless, and stupid. In short, they all become wretched and good for nothing. There is, therefore, a contest necessity of getting new horses annually'. Marco Polo confirms Wassaf and says, 'There is no possibility of breeding horses in this country, as hath often proved by trail' and the 'people do not know in the least how to treat a horse'. But he also adds this: 'The horse-merchants not only never bring any farriers with them, but also prevent any farrier from going thither, lest that should in any degree baulk the sale of horses, which brings them in every year such vast gains'.

From the earliest times the Pândya country has been famous for its pearls and 'Marco's account of the pearl fishery is still substantially correct.' He says: 'In his (Sonder Bandi Davar's) kingdom they fined very fine and great pearls; and I will tell you how they are got. . . . The pearl-fishers take their vessels, great and small, and proceed into this gulf (between the island of Seilan and the mainland), where they stop from the beginning of April till the middle of May. They go first to a place called Bettelar, and (then) go sixty miles into the gulf. Here they cast anchor and shift from their large vessels into small boats. You must know that the many merchants who go divide into various companies, and each of these must engage a number of men on wages, hiring them for April and half of May. Of all the produce they have first to pay the King, as his royalty, the tenth part. And they must also pay those men who charm the great fishes, to prevent them from injuring the divers whilst engaged in seeking pearls under water, one-twentieth part of all that they take. These fish-charmers are termed Abraiaman (Brahman); and their charm holds good for that day only, for at night they dissolve the charm so that the fishes can work mischief at their will. . . . When the men have got into the small boats they jump into the water and dive to the bottom which may be at a depth of from four to twelve fathoms, and there they remain as long as they are able. And there they find the
shells that contain the pearls and these they put into a net bag tied round the waist, and mount up to the surface with them, and then dive anew. When they can’t hold their breath any longer they come up again, and after a little, down they go once more, and so they go on all day. . . . In this manner pearls are fished in great quantities, for thence in fact come the pearls which are spread all over the world. And I can tell you the King of that State hath a very great receipt and treasure from his dues upon those pearls.’

‘Moreover nobody is permitted to take out of the kingdom a pearl weighing more than half a saggio unless he manages to do it secretly. This order has been given because the King desires to reserve all such to himself; and so in fact the quantity he has is something almost incredible. Moreover several times every year he sends his proclamation through the realm that if any one who possesses a pearl or stone of great value will bring it to him, he will pay for it twice as much as it cost. Everybody is glad to do this, and thus the King gets all into his own hands, giving every man his price.’

The king possessed much other treasure of great value besides the best of the pearls that were found in his kingdom. ‘Round his neck he has a necklace entirely of precious stones, rubies, sapphires, emeralds and the like in so much that this collar is of great value. He wears also hanging in front of his chest from the neck downwards, a fine silk thread strung with 104 (108?) large pearls and rubies of great price. The reason why he wears this cord with the 104 great pearls and rubies, is (according to what they tell) that every day, morning and evening, he has to say 104 prayers to his idols. Such is their religion and their custom. And thus did all the Kings, his ancestors before him, and they bequeathed the string of pearls to him that he should do the like.’

‘The king aforesaid also wears on his arms three golden bracelets thickly set with pearls of great value, and anklets also of like kind he wears on his legs, and rings on his toes likewise. So let me tell you what this King wears,
between gold and gems and pearls, is worth more than a
city's ransom. And it is no wonder; for he hath great
store of such gear'.

'When the King dies none of his children dares to touch
his treasure. For they say, "As our father did gather together
all this treasure, so we ought to accumulate as much in
our turn". And in this way it comes to pass that there is
an immensity of treasure accumulated in this kingdom'.
That Marco was correctly informed as to the extent of the
treasures accumulated by the Pândya rulers is seen clearly
from the statements of Wassaf on the matter. Of Kales
Dewar (Kulaśākhara) he says: 'His coffers were replete with
wealth, inasmuch that in the treasury of the city of Mardi
(Madura) there were 1,200 crores of gold (dinars) deposited....
Besides this there was an accumulation of precious stones,
such as pearls, rubies, turquoises and emeralds—more than
is in the power of language to express'.

Marco Polo gives some more information of interest about
the king and his court. 'This King hath some five hundred
wives.... The King hath many children'. 'And there are
about the King a number of Barons in attendance upon him.
These ride with him, and keep always near him, and have
great authority in the kingdom; they are called the King's
Trusty Lieges. And you must know that when the King dies,
and they put him on the fire to burn him, these Lieges
cast themselves into the fire round about his body, and
suffer themselves to be burnt along with him. For they say
they have been his comrades in this world, and that they
ought also to keep him company in the other world.' These
statements of Marco about the King's Trusty Lieges may,
at first sight, appear incredible; but they furnish an excellent
commentary on the epigraphical references to Tennavan
Aṭṭutudavigal (அதுதுதுவிகள் அதுதுதுவிகள்) and an institution
mentioned in the records of successive Pândya rulers of this
period\(^1\) becomes intelligible only in the light of the evidence
furnished by the Venetian traveller.

\(^1\) See *A.R.E.*, 1918, part ii, para 43.
Marco Polo has some things to say about the life of the common people of the country. Their manner of dress seems to have amazed him. 'You must know that in all this province of Ma'bar there is never a tailor to cut a coat or stitch it, seeing that everybody goes naked! For decency only do they wear a scrap of cloth; and so it is with men and women, with rich and poor, aye, and with the King himself. ... It is a fact that the King goes as bare as the rest. The last statement shows that surprise at the novelty of the foreigners' dress blunted the keenness of the traveller's observation. Marco Polo mentions the custom of sati as common at the time and refers also to the practice of allowing a condemned criminal who was sentenced to death to sacrifice himself to some God or other of his choice. Many people, according to him, worshipped the ox and 'would not eat beef for anything in the world.'

'And let me tell you, the people of this country have a custom of rubbing their houses all over with cowdung. Moreover all of them, great and small, King and Barons included, do sit upon the ground only, and the reason they give is that this is the most honourable way to sit, because we all spring from the Earth and to the Earth we must return; so no one can pay the Earth too much honour, and no one ought to despise it.' People continue to sit on the ground even now, though, one supposes, not for the reason given by Marco.

'The people of the country go to battle all naked, with only a lance and a shield; and they are most wretched soldiers. They will kill neither beast nor bird, nor anything that hath life; and for such animal food as they eat, they make the Saracens, or others who are not of their own religion, play the butcher.

'It is their practice that every one, male and female, do wash the whole body twice every day; and those who do not wash are looked on much as we look on the Patarins. You must know that in eating they use the right hand only and would on no account touch their food with the left
hand. . . . So also they drink only from drinking vessels, and every man hath his own; nor will any one drink from another's vessel. And when they drink they do not put the vessel to the lips, but hold it aloft and let the drink spout into the mouth. No one would on any account touch the vessel with his mouth, nor give a stranger drink with it. But if the stranger have no vessel of his own they will pour the drink into his hands and he may thus drink from his hands as from a cup.

'They are very strict in executing justice upon criminals, and as strict in abstaining from wine. Indeed they have made a rule that wine-drinkers and sea-faring men are never to be accepted as sureties. . . . They have the following rule about debts. If a debtor shall have been several times asked by his creditor for payment and shall have put him off from day to day with promises, then if the creditor can once meet the debtor and succeed in drawing a circle round him, the latter must not pass out of this circle until he shall have satisfied the claim, or given security for its discharge. If he in any other case presumes to pass the circle he is punished with death as a transgressor against right and justice.

'They have many experts in an art which they call Physiognomy, by which they discern a man's character and qualities at once. They also know the import of meeting with any particular bird or beast; for such omens are regarded by them more than by any people in the world. . . . As soon as a child is born they write down his nativity, that is to say the day and hour, the month, and the moon's age. This custom they observe because every single thing they do is done with reference to astrology, and by the advice of diviners skilled in Sorcery and Magic and Geomancy and such like diabolical arts; and some of them are also acquainted with Astrology.'

Marco Polo says that all male children were dismissed from their homes when they attained thirteen and after that they had to get their living by trade. 'And these urchins
are running about all day from pillar to post, buying and selling. ... And every day they take their food to their mothers to be cooked and served, but do not eat a scrap at the expense of their fathers.' This could not have been universal; perhaps Marco found the system prevailing among some sections of the population. He refers to temples as 'certain abbeys in which are Gods and Goddesses to whom many young girls are consecrated'—a reference to devadāsis. The nature of the institution of the temple dancing-girls seems, however, to have been hardly understood by the traveller.

'All the people of this city (Cail), as well as of the rest of India, have a custom of perpetually keeping in the mouth a certain leaf called Tembul, to gratify a certain habit and desire they have, continually chewing it and spitting out the saliva that it excites. The Lords and gentlefolks and the King have these leaves prepared with camphor and other aromatic spices and also mixt with quicklime. And this practice was said to be very good for the health.'

'The men of this country have their beds made of very light canework, so arranged that, when they have got in and are going to sleep, they are drawn up by cords nearly to the ceiling and fixed there for the night. This is done to get out of the way of tarantulas which give terrible bites, as well as of fleas and such vermin, and at the same time to get as much air as possible in the great heat which prevails in that region. Not that everybody does this, but only the nobles and great folks, for the others sleep on the streets.'
CHAPTER XIV

THE LAST YEARS OF MĀṆAVARMAN KULAṆKHARA (1268) JAṬĀVARMAN VĪRA PĀNDYA (acc. a.d. 1296–7); JAṬĀVARMAN SUNDARA PĀNDYA (acc. a.d. 1303); THE MUHAMMADAN INVASION

Two princes were co-regents of MāṆavarman KulaṆkhara in the closing years of his long reign. Jaṭāvarman Vīra Pāndya attained the position earlier and the date of his accession was between a.d. December 1296 and June 1297.¹ About five or six years later began the rule of Jaṭāvarman Sundara Pāndya.² These beyond doubt are the two sons of KulaṆkhara mentioned by Wassaf. ‘This fortunate and happy sovereign (KulaṆkhara) had two sons, the elder named Sundar Pandi, who was legitimate, his mother being joined to the Dewar by lawful marriage, and the younger named Tira Pandi was illegitimate, his mother being one of the mistresses who continually attended the king in his banquet of pleasure.’³ If we may believe Wassaf’s account, the jealousies and rivalries of these half-brothers embittered the last years of KulaṆkhara, and finally led to his murder by Sundara


² Accession between March 31, and May 16, a.d. 1303. (Indian Ephemeris, vol. i, part ii, p. 107). Sewell doubted the historicity of this king (I.A., vol. xliv, p. 252) discovered by Mr. Swamikkannu Pillai; but the discovery of a Saka date in No. 608 of 1915 (giving Saka 1236—12th year) settles the question beyond possibility of doubt. Even otherwise, Wassaf’s mention of two Sundar Pandis should have been enough to support Mr. Swamikkannu’s position in this particular.

³ Elliot and Dowson, vol. iii, pp. 52–3. Amir Khusru makes Bir Pāndya the elder, op. cit., p. 88.

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Pāndya. This crime was followed by a fraternal war which threw the kingdom into confusion when the Khilji army under Malik Kafur advanced upon Madura. But the story is not easy to follow in its details. It is unfortunate that Wassaf’s account stands alone and is not corroborated by the other writers of the time, particularly because the inscriptions of Kulaśekhara’s reign seem to contradict Wassaf’s chronology.

The story as given by Wassaf is this: ‘As Tira Pandi was remarkable for his shrewdness and interpidity, the ruler nominated him as his successor. His brother Sundar Pandi, being enraged at this supersession, killed his father, in a moment of rashness and undutifulness, towards the close of the year 709 H (A.D. 1310) and placed the crown on his head in the city of Mardi (Madura). He induced the troops who were there to support his interests, and conveyed some of the royal treasures which were deposited there to the city of Mankul, and he himself accompanied, marching on, attended in royal pomp with the elephants, horses, and treasures. Upon this his brother Tira Pandi, being resolved on avenging his father’s blood, followed to give him battle, and on the margin of a lake which, in their language, they call Talachi, the opponents came to action. Both the brothers, each ignorant of the fact of the other, fled away; but Tira Pandi being unfortunate, and having been wounded, fell into the hands of the enemy, and seven elephant-loads of gold also fell to the lot of the army of Sundar Pandi.

‘It is a saying of philosophers, that ingratitude will, sooner or later, meet its punishment, and this was proved in the sequel, for Manar Barmul, the son of the daughter of Kales Dewar, who espoused the cause of Tira Pandi, being at that time at Karamhatti, near Kalul, sent him assistance, both in men and money, which was attended with a most fortunate result. Sundar Pandi had taken possession of the kingdom, and the army and the treasure were his own; but, . . . not withstanding all his treasures and the goodwill of the army, . . . he met with the chastisement due to his ingratitude, for in the middle of the
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year 710 (A.D. 1310) Tira Pandi, having collected an army, advanced to oppose him, and Sundar Pandi, trembling and alarmed, fled from his native country, and took refuge under the protection of Ala-ud-din of Delhi, and Tira Pandi became firmly established in his hereditary kingdom.

Now, the two princes Vira Pāndya and Sundara Pāndya had been associated in the government of the state since A.D. 1296 and 1303 respectively, and if Sundara Pāndya’s superior claims were overlooked, the supersession took place several years before Sundara’s rage led him to kill his father. It is hard to see why Sundara Pāndya, who apparently did not mind the preference shown to Vira in the beginning, should, at the end of more than thirteen years, have become so undutiful as to turn parricide. It is, however, possible that some time before the murder, Kulaśākhara had in some manner indicated that after him, Vira Pāndya was to be the chief monarch, Sundara Pāndya being subordinate in rank, and that Sundara was disappointed at this decision of his father which placed the bastard above the legitimate son after the father’s lifetime. But the time of the murder as given by Wassaf presents a serious difficulty. The event is placed by him at the close of 709 H., that is about May–June, A.D. 1310, and before Malik Kafur’s attack on Dwārāsamudra. But there are inscriptions which refer to the forty-fourth year of Kulaśākhara’s reign which did not begin till June 10, A.D. 1311 and one these (No. 106 of 1916) comes from Tirukkālkkudi in the modern Ramnad district and gives the king’s usual title ‘who was pleased to take all countries’. It is very unlikely that records continued to be dated in the regnal years of a monarch who had died at his son’s hands till more than a year after the event, and that so near the capital of the kingdom. There seems to be no possibility of reconciling Wassaf’s date with the epigraphical evidence at hand. It may also be observed that neither

1 The suggestion is made by Dr. S. K. Aiyangar, S. India and Her Muhammadan Invaders, p. 96.

2 Dr. S. K. Aiyangar seems to be aware of the difficulty though he does not appear to face it. It is rather difficult to see how the various
Amir Khusru nor Zia-ud-din Barni—both refer to the two rulers of the Pândya country in their accounts of Malik Kafur’s invasion of Ma’bar—has anything to say about the murder.

There is no doubt, however, that Vīra Pândya and Sundara Pândya had fallen out and were fighting each other at the time of the Muḥammadan invasion of South India. In this respect, Wassaf’s statements receive confirmation from Amir Khusru who says that Malik Kafur ‘was informed that the two Rais of Ma’bar, the eldest named Bir Pândya, the youngest Sundar Pândya, who had up to that time continued on friendly terms, had advanced against each other with hostile intentions.’¹ It is difficult to follow the details of this war between the two Pândya rulers given by Wassaf as the names of places have changed beyond recognition at the hands of the Muḥammadan historian.

Sundara Pândya is said to have suffered defeat in the end and taken refuge with Ala-ud-din. This has led practically all historians to suppose that Sundara Pândya’s appeal against Vīra furnished the occasion for Malik Kafur’s invasion of the Pândya country. Col. Yule stated: ‘Sundar Bandi went to Ala-ud-din, Sultan of Delhi, and sought help. The Sultan eventually sent his general Hazardinari (alias Malik Kafur) to conquer Ma’bar’² and he has been generally statements he makes in his work are to be reconciled with one another. See op. cit., pp. 55, 59, 96 and 97.

¹ Elliot and Dowson, vol. iii, p. 88.

² Marco Polo—Yule and Cordier, vol. ii, p. 333 n. Dr. S. K. Aiyangar says: ‘According to Wassaf’s account, therefore, Sundara Pândya found refuge in the court of Alauddin, and that gave the occasion for interference, if such an occasion were necessary for Malik Kafur, who was already on this invasion’ (op. cit., p. 97). Again: ‘There is very little doubt left that he marched in support of Vīra Pândya’s rival Sundara Pândya whose territory proper was Madura and the country round it’ (pp. 155–7). The Cambridge History of India, vol. iii, is indecisive. ‘From Dvāravatipura Malik Naib marched to the kingdom of the Pândyas in the extreme southern of the peninsula to which the attention of Alauddin had been attracted by recent events’. (p. 116). ‘Malik Kafur then occupied
followed by all writers who came after him and it has been sometimes assumed that Malik Kafur’s invasion of the Pândya kingdom was undertaken partly in furtherance of Sundara Pândya’s claims to the throne.¹ There seems to be little reason furnished by our sources for the view that the Muhammadan was interested in helping Sundara Pândya back to his throne or that his invasion was caused by the quarrels between the brothers. Wassaf, the only writer who gives a full account of the disputed succession in the Pândya country, does not connect Malik Kafur’s invasion with the flight of Sundara Pândya to Ala-ud-din’s court. In fact his account of the invasion of Ma’bar precedes his narrative of the fraternal war in the Pândya kingdom and his scheme of chronology is likewise against the usual view. He places the invasion of Ma’bar in the month of Rajab of the year 170 H. (December, A.D. 1310) and the flight of Sundara to Ala-ud- din was after the middle of the year 710, that is about the same time. It is possible to suggest that Sundara fled not to Ala-ud-din himself but to his general in the south, Malik Kafur, and sought his aid.² This does seem a satisfactory solution of the chronological difficulty. But if Wassaf’s account is to be followed faithfully, it must be held that Sundara Pândya did not gain much by his appeal to Malik Kafur. For he leaves no room for doubt that Malik Kafur’s invasion of the Pândya country had no other results than the plunder of some cities, and that the attack on the Pândya

with the Hoysalas, invaded the Tamil kingdom, placed Sundara Pândya on the throne¹, etc. (p. 487). At p. 669, the capture of Madura and the submission of Madura are entered under 1310 and the death of Māravārman Kulaśēkhara under A.D. 1311. Ishwari Prasad, Mediaeval India, pp. 203–4, is also inaccurate in details.

¹ Dr. S. K. Aiyangar says of the invasion of Rajab 710 A.H.: ‘This was apparently an invasion distinct from the one by Malik Kafur himself’ (p. 95). But Wassaf mentions Malik Nabu (—Malik Kafur, see Elliot and Dowson, vol. iii, p. 48, n 1) as having been ‘obliged to retreat’ and if the view of Dr. Aiyangar is right, it must be held that Wassaf makes no mention of the actual invasion of the Pândya country by Malik Kafur at all.

² The suggestion is made by Dr. S. K. Aiyangar, op. cit., p. 96.
ruler who actually held sway at the time was substantially a failure. 'Some of the towns were obtained through the animosity which has lately arisen between the two brothers; when at last a large army, attended by numerous elephants of war, was sent out to oppose the Muhammadans. Malik Nabu, who thought himself a very Saturn, was obliged to retreat, and bring back his army'.¹ In fact the expressions used by Wassaf in this passage, specially the words 'the animosity which has lately arisen between the two brothers', seem to indicate that so far as Malik Kafur was concerned he made no difference between the two brothers and was ready to plunder either as opportunity arose, and that the animosity did not abate even after Malik Kafur's invasion. It should, however, be noticed that the same historian mentions that Tira Pandi sent 'an army of horse and foot' to the assistance of the Hoysala king against Malik Kafur, and this was the only ground for Malik Kafur being more inimical to Vira Pândya than to Sundara. On the other hand, Ziau-d-din Barni states that 'in Ma'bar there were two Rais, but all the elephants and treasure were taken from both, and the army turned homewards flushed with victory'.² Of the campaign in Ma'bar Amir Khusru gives a very detailed account, which, however, is not easy to follow on account of the difficulty in identifying the places mentioned by him. But like Barni, he mentions the sack and plunder of temples, resulting in the capture of great booty. He also adds that Malik Kafur and his army 'arrived at the city of Mathra (Madura), the dwelling place of the brother of the Rai Sundar Pândya. They found the city empty, for the Rai had fled with the Ram's, but had left two or three elephants in the temple of Jagnar. The elephants were captured and the temple burnt'. Both Amir Khusru who gives a detailed chronology of the campaign stage by stage and Barni seem to place the campaign a few months later than Wassaf. In fact all our authorities are agreed that the differences between Sundara Pândya and Vira

¹ Elliot and Dowson (vol. iii, p. 50, Italics mine).

² Elliot and Dowson, vol. iii, pp. 90–1 and 204.
Pandya made the Pandya country an easy prey to foreign aggressors, the Hoysala Ballala and the Muhammadan Malik Kafur; they do not suggest that Malik Kafur's invasion of Ma'bar was either caused by these differences or undertaken in the interest of one of the parties and on an appeal from him, and they say nothing as to the effects of the invasion on the relative position of the two royal brothers of the Pandya country. There is thus no reason to suppose that Sundara Pandya was restored to the throne of Madura and that a Muhammadan garrison was left behind in the city for his protection.¹

In fact, the epigraphical records of Vira Pandya and Sundara Pandya and their successors give the impression of a more or less continuous rule of the Pandya country by them and we have records of Vira and Sundara dated a few years after the withdrawal of Malik Kafur.² The only effect of Malik Kafur's inroad was to add to the confusion in the

¹ Contra Dr. S. K. Aiyangar, op. cit., p. 123, where Kulaśekhara is an obvious slip for Sundara and pp. 156-7. Dr. Aiyangar, however, says that if a garrison continued in Madura 'its authority must have been confined very narrowly, not extending in all probability to very much beyond the territory immediately round Madura' (p. 123). Hultzsch (J.R.A.S., 1909, pp. 668-9), leaves it uncertain when the Muhammadan viceroyalty at Madura began. In the Cambridge History of India, vol. iii, p. 116, Sir Wolseley Haig says 'A Muslim governor was left at Madura' by Malik Kafur; it is not clear on what authority this statement is based though it is also found in Smith's Oxford History of India, p. 233. Likewise it is difficult to follow Sir W. Haig in his statement that Ravivarman Kulaśekhara of Keraḷa was one of the two kings of Ma'bar conquered and plundered by Malik Naib. The attempt to extract history from the confused chronicles in the Taylor MSS. (e.g. Heras, Aravidu Dynasty p. 100) seems a hopeless task.

² No. 358 of 1922 of year 14 of Vira; No. 104 of 1918 of year 21 305 of 1923 of year 22 and others. Also No. 608 of 1915 giving Saka 1236—12 year of Jatavaran Sundara Pandya (ace. A.D. 1302-3). Contra Mr. L. D. Swamikkannu Pillai (Indian Ephemeris, vol. i, part ii, p. 106) who thinks there are no records of Vira Pandya between his fourteenth and fourtieth years, follows an antiquated system of chronology for the Muhammadan chiefs of Madura and makes needless difficulties over a record in the twenty-first year of Vira Pandya (No. 639 of 1916). But he grants that Sundara Pandya had a continuous rule.
country already distracted by the civil war among the rulers of the land. The real Muhammadan conquest of South India came later, and even then it was short-lived and ineffective. Within ten years of Malik Kafur's sack of Madura, another Sultan of Delhi sent an army under Khusru Khan to plunder the country again, and it is not easy to see how this was possible if the country had been already subjected to the sway of the Sultan of Delhi, with a regular Muhammadan government established at Madura. The truth seems to be that no ruler of Delhi before Muhammad bin Tughlak ever contemplated the permanent annexation of the extreme south of the peninsula as an administrative province of the Empire of Delhi, though the Sultans had no objection to send out expeditions which returned with a vast amount of plundered wealth. This view gains support from the fact that the coins of no earlier Sultan have been found in the Madura district. We may conclude therefore that there is as yet no evidence of the Muhammadans having established themselves in Madura earlier than the first years of Muhammad bin Tughlak. On this view Jalaluddin Ahsan Shah, who set himself up as the independent Sultan of Madura in or about A.D. 1329-30, was also the first governor of Ma'bar appointed as such by the Sultan of Delhi. This conquest of South India in the beginning of Muhammad's reign, which is not so well known as the earlier raids, has been discussed very fully by Dr. S. Krishnaswami Aiyangar in his account of the foundation of the Sultanate of Madura.

The social and economic effects of the advent of the Muhammadans in South India can, however, by no means be exaggerated. The records of the period bear but meagre testimony to the amount of suffering and privation that must have been the lot of the common people at this time. The loss in wealth was real. The country was drained of its treasure by the trade of the Arabs from across the sea and

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1 See Dr. S. K. Aiyangar, *op. cit.*, p. 157 and Barni at p. 219 of Elliot and Dowson, vol. iii.

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the plunder of the armies of the Sultans of Delhi. Wassaf tells us that a certain ‘eminent prince’ Takiuddin occupied high positions of power and prestige in the administration of the country under the Sundara Pāndya, who died about A.D. 1292, and for sometime afterwards.¹ Barni laments the rapacity and villainy of Khusru Khān which did not spare even a Muhammadan merchant Taki Khan whose great wealth was taken from him by force, himself being afterwards put to death.² The desecration of temples by the invading hosts and the horror with which their acts of vandalism filled the minds of the people who had till then been strangers to such sights, are occasionally evidenced by the inscriptions. Two of these come from Tirupputtūr (Rāmnad district)³ and are dated in the forty-fourth and forty-sixth years of Jaṭāvarman Vīra Pāndya, that is, about A.D. 1339–41. These records give an account of the reconsecration of a Śiva temple and the gratitude of the villagers to the magnate who undertook the task and completed it. ‘The temple of Tiruttāḷiyāṇḍa-Nāyanār at Tirupputtūr is stated to have been occupied by the encamped Muhammadans (Tulukkar), “whose time it was”, and to have been ruined. In consequence of this the inhabitants of Tirupputtūr became unsettled. At this juncture a certain Viśayālayadēvar of Kūraikkuḍi (Śūraikkūḍi?), surnamed Avaiyan Periyanāyanār, reconsecrated the temple and saved the people apparently from an imminent moral and religious degradation. The villagers of Tirupputtūr, of their free will, agreed among themselves to show their gratitude to Viśayālayadēva by assigning to him a specified quantity of corn from the harvest reaped by each individual, and to confer on him certain privileges in the temple of Tiruttāḷiyāṇḍa-Nāyanār.’

Malik Kafur’s inroad into the Madura country, though it did not bring the Pāndya territories into subjection to the

¹ Elliot and Dowson, vol. iii, pp. 32 and 35.
² Ibid., p. 219.
Sultanate of Delhi, nevertheless marked the beginning of the end of the Second Empire of the Pandyas. The effects of the disputed succession and the Muhammadan invasion are seen in the subjection, however temporary, of the Pandyas to their Keralam contemporary, Ravivarman Kulasêkhara, followed by the permanent loss of the northern districts of the Tamil land to the Kâkatiya ruler of the Telugu country and the growing independence of the feudatories of the Pandyya kingdom. From this time on, the history of the Pandyas becomes the story of a progressive decline which ends in the restriction of their sway to portions of the Tinnevelly district and, towards the close of the sixteenth century, in their final disappearance from the pages of history.

Ravivarman Kulasêkhara—also called Sangrâmadhîra ‘firm in battle’—ruled in Travancore with Quilon as his capital. He came to power about A.D. 1311–1312 and was almost the only South Indian monarch who was left untouched by the storm of Malik Kafur’s raid. This immunity left him at an advantage over his neighbours when Malik Kafur turned his back on South India, and he made the best use of his position. His inscriptions are found in Srirangam, Kânchipuram and Poonamalle, which last bears the name Chera-Pandyam Caturvedimangalam. In his Kânchipuram inscription dated in the fourth year of his reign, A.D. 1315–1316, he claims to have defeated Vira Pandy, made the Pandyas and Cholas subject to the Keralas and at the age of forty-six (i.e. about A.D. 1312–1313) to have been crowned on the banks of the Vêgavati. The grantha inscription engraved in Poonamalle


2 Mr. Venkayya’s doubts (A.R.E., 1900, para 15) as to how Ravivarman Kulasêkhara was able to accomplish so much in the face of the Muhammadans who would have been very strong in Madura at this time have been met by our view of the invasion of Malik Kafur. Kielhorn and Hultsch identified the Vêgavati with ‘a small river which
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(No. 34 of 1911) states that the Chera king conquered Sundara Pándya and granted the village Chera-Pándya-Caturvedi-mangalam for the enjoyment of the Brahmins. The figure of a fish surmounted by an ankuśa, i.e. the elephant’s goad, which is depicted on the right margin of the record (No. 33 of 1911), also indicates the subjection of the Pándya king by the Chera’. Thus both Vira Pándya and Sundara Pándya were conquered by Ravivarman Kulśékhara and these kings could have been no other than the two unfortunate sons of Māravarman Kulśékhara.

The Kāraḷa ruler, however, was not for long left in the enjoyment of the fruits of his victory. For very soon after, he seems to have been ousted from Kānchipura by the advance of Muppiḍi Nāyaka the lord of Vikramasimhapāṭṭana, that is, probably the governor of Nellore, and the general of the Kākatiya king Pratāpārudradāva. He is said to have conquered a Pándya king and levied a tribute of elephants from him. This king might have been Sundara Pándya as a record in his fourteenth year states that he instituted a service called after Muppiḍi Nāyaka in the temple at Vriddhācalam (South Arcot). Muppiḍi is said to have installed a governor at Kānchipura by name Mānāvīra. This expedition of the Kākatiya general seems therefore to have brought the northern part of the Pándya empire for a time under

flows into the Palāṟu near Kānchipuram’ (E.I., vol. iv, p. 146). But there seems to be no great difficulty in taking it to be the better known river in the Madura district. Another inscription seems to imply that A.D. 1313 fell in the fourth year of the king’s reign (E.I., vol. viii, p. 8).

1 If this is correct, Garuḍādhwaja in l. 5 of the Aruḷāḷaperumāḷ inscription (E.I., vol. iv, p. 147) must perhaps be rendered ‘Garuḍa-column’ rather than ‘Garuḍa-banner’ as Kielhorn does. (See A.R.E., 1911, part ii, para 40).

2 There may be some doubt as to the identity of Vira Pándya but none as to that of Sundara. There seem to have been two Vira Pándyas among the foes of Ravivarman. One of them was the Pándya king who accession was in A.D. 1296-7; the other possibly a ruler of Vengai who seems to have sought refuge in Konkan (E.I., vol. iv, p. 148 and note 4 on p. 146).
the control, more or less effective, of the Telugu ruler of Orangal.¹

These defeats at the hands of foreign invaders following so quickly upon one another must have shaken the hold of the Pândya rulers on the territories they subjugated and held during the thirteenth century outside the Pândya country proper. It is not possible to trace fully the steps by which this disintegration was brought about, but we see, about this time, signs of the growing feeling among the feudatories of the kingdom that they might ignore the central power with impunity. One of the Sāmbuvarāyas of North Arcot, who were at first subject to the Cholas and later became the dependants of the Pândya rulers, Kulasékharā Sāmbuvarāya, set up as an independent ruler at this time and began to date his inscriptions in his own regnal years. This Sāmbuvarāya apparently acknowledged the authority of Vira Pândya till the twenty-second year of his reign, that is, till about A.D. 1317–18 and subsequently declared himself independent. We are not, however, in a position to fix the exact date from which he counted his regnal years and began to issue orders in his own name showing the attainment of an independent or quasi-independent status by him.² It may be mentioned in passing that another feudatory of the Pândya rulers of this period was Sēmāpīllai, the son of Rājendra III and almost the last representative of the Chola line. His inscriptions come largely from the region of the modern Pudukkottah state.³

A few remarks on Jaṭāvarman Sundara Pândya (acc. A.D. 1302–1303) remain to be offered. The latest regnal year

¹ See A.R.E., 1909, part ii, para 73 and 1918, part ii, para 50.
² A.R.E., 1926, part ii, para 34, where Vira Pândya is taken to be the king of A.D. 1253. There is no reason to do this as Nos. 92 of 1900 and 195 of 1923 on which the identification rests mention only Vira Pândya and do not refer to the conquest of Ijam, Kongo, etc.
mentioned in his records seems to be 17, corresponding to A.D. 1319. He had the surname Kōdanaḍ̱arāman, and the coin with the legend Kōdanaḍ̱arāman on one side and the double fish on the other most probably belongs to him.¹ This king, unlike Vīra Pāṇḍya, did not evidently long survive the defeats at the hands of Ravivarman Kulaśēkhara and Muppiḍi Nāyaka.

¹ A.R.E., 1918, para ii, para 50. Contra K. V. S. Aiyar who (op. cit., p. 167) ascribes the title and the coin to the earlier king of the same name. But almost all the inscriptions mentioning the Kōdanaḍ̱arāman Sandi are Kānērinmaikoḍān records and do not give the characteristic titles of the earlier ruler. The astronomical details given in some of them seem to imply that Kōdanaḍ̱arāman was the later king.
CHAPTER XV
ADMINISTRATION AND SOCIAL LIFE UNDER THE
PĀNDYAS OF THE SECOND EMPIRE

Before we take up the history of the later Pāndyas, tracing the story of the decline of the Pāndyan power, some attention may be given to the study of the administration and social life of the country under the Pāndyas in the age of the Second Empire, in so far as this can be done with the aid of contemporary records.

Besides the existence of written records, the careful maintenance in the capital of registers showing the rights in the land of individuals and corporations and of the state all over the country is very clearly and fully attested by contemporary inscriptions. Many of these records contain transactions in which rights in land are transferred from one party to another; the stone inscriptions and copper-plate records appear to have been only copies of originals maintained in more perishable material which should have disappeared long ago, and this view is strengthened by the occurrence of the word Tulyam (equal) at the beginning or the end of many of these epigraphs. The frequent references to ḍalai found in our records may also lead one to the conclusion that the originals of the documents were written on palm-leaves.¹ There appears to have been a regular procedure to be observed in the numerous cases in which lands were made over tax-free to temples or Brahmans by the state.² In such cases the first step was to prefer a request to the king at some suitable hour and get his oral sanction to the proposal. This was usually done by a high official of the state. The king's sanction was accompanied by

¹ See A.R.E., 1919, part ii, para 24.
² See A.R.E., 1912, part ii, para 37; 1917, part ii, para 8; and 1923 part ii, para 56.
an order that the necessary entries should be made in the revenue registers and the ḍolai and uḷvari from the revenue department issued thereon. Sometimes, years elapsed from the date of the oral order before a single transaction was carried through all its stages and the grant became effective. The entries in the revenue registers appear to have been intended to effect a decrease in the revenues due to government and to record a corresponding increase in the income of the donee. Such transactions are generally found in triple or sometimes even quadruple records, the main part of the contents being repeated thrice or four times, each time with a separate purpose. The first is generally a simple record of the king’s oral sanction—Kēṭvi, or Tirumugam as it is sometimes called. The exact significance of the ḍolai and the uḷvari is not quite clear. The ḍolai generally begins with the Kōnērinmaikoṅḍān title of the king, without his proper name, and appears to have been an executive order to the officers on the spot to give effect to the king’s order with reference to the lands in question. The uḷvari on the other hand partakes of the nature of a title-deed granted to the donee, and is signed by a number of revenue officers (variyilār or varikkūṟuṣeyvar). It seems likely that a similar method of maintaining records at the capital and communicating copies of the orders to the executive officers of the localities concerned was observed in other important matters as well. We have thus a Kōnērinmaikoṅḍān record of Māṟavarman Kulaśēkhara (acc. 1268) from Aḻwār Tirunagarī (No. 467 of 1909) which confers certain special privileges in the distribution of the prasādam in the temple on a certain Brahmin who recited the Purāṇas and the Itihāsaṅs in the temples of the place.

We find mention in these records of numerous dues levied upon cultivated lands which formed the subject of the transfers and gifts mentioned above. It is not possible to ascertain the exact nature of most of these, but the names of the most important among them may be mentioned: Kaḏamai, anta-rāyaṃ, viniyōgaṃ, accu-vari, kāriyavāra-ci, veṭṭi-pāṭṭam, panju-pili, sandivigirahappēru, vāsalpēru, ilāncinalppēru, uṇḍāṅkuṭī, pāṭikkāval, ponvari and others. We also hear of tari-iṟai: sēkkiṟai, taṭṭaṟa-ppāṭṭam, inavari, iḍaivari and others. It
is clear from the records that some of these dues were paid in cash, but most of them in kind. Occasionally we get an idea of the rates of those dues especially in connection with dēvadāna lands. We learn, for instance, from an inscription dated in the eleventh year of a certain Sundara Pândya (No. 409 of 1914) that the kaḍamai on some temple lands¹ was fixed at three kalam on each mā of land or one half of what prevailed among other dēvadāna lands, and that for the assessment, crops of full yield alone were taken into consideration, those that had suffered damage or failed altogether being left out of account. It is interesting that another record (No. 39 of 1924) mentions the same rate of kaḍamai on temple lands,² viz. three kalam on every mā, but adds that each mā should yield forty kalam in order to be assessed at that rate. These inscriptions also contain other particulars which show that the rates of the dues varied according to the nature of the soil and the crops raised—thus the viniyogam on every mā of land was one tūni (four kurümis or marakāls) of paddy if wet, and half tiramam (dramma coin) if dry; again, the vāḍakkaḍamai was half paṇam on every mā of garden land growing plantain, ginger, turmeric or betel. We are not in a position to say much regarding the kinds of taxes raised besides the dues from land. A record of Jaṭāvarman Sundara Pândya of about the end of the thirteenth century A.D. from Tirukkācūr (Chingleput), No. 300 of 1909—states that a tax of six paṇams per annum was levied on each shop-keeper, on each loom of the kaikkōlar and the kāliyar, and on each oil-monger.³ It is interesting to note that a king, Parākrama Pândya, whom it is not yet easy to identify, confers on a certain individual in the South Arcot district the right of collecting certain taxes as a remuneration for his duties of pāḍikkōval (village watch). The collections were ‘at the rate of one kalam of paddy on every mā of wet land and one paṇam on the same area of dry land, 1/16th paṇam on

¹ See A.R.E., 1915, part ii, para 34.
² A.R.E., 1924, part ii, para 38.
³ See A.R.E., 1910, part ii, para 34.
every areca palm, five pāṇams on every mā of land which produced sugar-cane, koṭunḍu, ginger, gingelly and plantain, and two pāṇams a year for every house (vāśal)."

When so much is uncertain about the number and nature of the taxes levied, any conclusions about their incidence and their pressure on the people will not be easy to formulate. However, some stray facts that can be gathered from the inscriptions may be set down here. But no general conclusions can be drawn from these exceptional instances which throw little light on the normal system of administration. A record (No. 8 of 1913) of the famous Pāṇḍya emperor Jaṭāvarman Sundara Pāṇḍya (acc. A.D. 1251) seems to register the curious fact that the villagers had to make use of the vāram and kaḍamai income from the vārapparītu and kaḍamaipparītu respectively, in securing the friendship of the agents of Sundara Pāṇḍya. Perhaps, as the official epigraphist suspects⁵ ‘the villagers had actually to bribe them (the royal agents) if they were to attend to their avocations undisturbed.’ An inscription (No. 81 of 1916) in the twenty-second year of Māṇavarman Kulaśēkhara I, corresponding to A.D. 1290, mentions that a certain chief captured a part of the country around a village and fixed the heavy sum of 4,000 (gold pieces?) as the tax levied from the inhabitants (ūrōm) of the village including araśu-mākkal and mūdaligaḷ for the current year and the year before, and that the villagers in order to pay this amount had to sell their property, cattle, etc. and some of them even their lands to a neighbouring temple. But this, evidently was an act of oppression on the part of a petty local chieftain that had no sanction from the state.⁶ Two inscriptions of Māṇavarman Sundara Pāṇḍya (Nos. 73 and 91 of 1924) of the first half of the thirteenth century A.D. from the Ramnad district seem to contain more direct evidence of heavy and oppressive taxation; one of them states that the

⁵ A.R.E., 1922, part ii, para 33.
⁶ A.R.E., 1913, part ii, para 44.
people of two villages were very much impoverished by the taxes they had to pay and began to feel "that life in the woods would be preferable"; and the other "records that owing to the inability of the people to pay the revenue according to the old rates obtaining from the fifth year of the king, the standard of land-measure was altered" a rather curious method, as it strikes us, of lightening the burden. Another interesting record (No. 357 of 1922) which probably belongs to the seventh year of Māravarman Kulaśēkhara (acc. A.D. 1268) comes from the Trichinopoly District and "records that the revenue expected for the sixth and seventh years (of the king) from the village of Marudūr in Uṟattūr-kūṟṟam failed as there were no people to cultivate the fields"; but in this case, the whole nāḍu in which the village was located took upon itself the burden of the taxes due to the royal treasury from Marudūr, and was in return allowed "to give away Marudūr to two individuals for providing offerings to the god" in the neighbourhood for the prosperity of the nāḍu. A record of Jaṭāvarman Sundara Pāṇḍya from the Tanjore district (No. 93 of 1911) supplies the information that a registered tenant of certain lands having run away and his friends, who stood personal surety for him, being asked to pay the taxes which had fallen into arrears until the twenty-second year the king, they got the houses and the fields of the tenant to be sold to the temple and redeemed their responsibility in the transaction. Another record of the same king (No. 289 of 1913) from Chidambaram contains an order for the remission of certain taxes on some lands which, being close to the sea, "had become filled up with sand and overgrown with weeds". We may also note that a Śoḷavandān inscription of the second year of a Māravarman Sundara Pāṇḍya "records the remission of certain taxes on the occasion of the king's coronation." (No. 80 of 1905).

1 A.R.E., 1924, part ii, para 31. See Nos. 309 and 310 Pudukkottah for other instances under the same king; 310 recording heavy taxes on dēvadāṇa lands imposed by Kannaṉiyar.


* A.R.E., 1911, part ii, para 39.
SOCIAL LIFE IN THE SECOND EMPIRE

We get just enough information in regard to the forms of land tenure to enable us to see that the conditions of tenancy cultivation varied in accordance with the locality; that shares in the produce between landlord and tenant often differed according to the nature of the crops raised, the tenant's share increasing with his part in the raising of the produce; and that, besides a share in the produce of the land, the landlord often had sundry other small claims on the tenant which were met by payments in cash or kind. An inscription from Ālangudi (Tanjore) of a certain Kulasakharā (No. 509 of 1920)—probably the king whose accession was in A.D. 1314—is very interesting; but there are difficulties in using it, as the only summary of the record that is available is not clear on many points; it gives an unusually detailed account of the rights and duties of landlords and cultivators.¹ Some records of Jaṭāvarman Sundara Pāṇḍya (acc. A.D. 1276) describe the rather interesting terms on which lands of a certain temple were leased to tenants—the name of the tenure being Kānippidiṉādu.² Thus one record (No. 66 of 1916) says that the lessee or tenant shall enjoy the lands 'after repairing the tanks in disuse and bringing under cultivation such as the lands are covered with jungle and that while the lands are being enjoyed in this manner, he shall pay to the temple for the pāsana, a mēlvāram of one in three; for the cultivation of bīḷaṅka, ṣamāṭi, ṣ成果转化, ṣamāṇa, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, etc., as well as trees ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, ṣ成果转化, etc., one in five shall be given; for cocoanut and areca palms one in seven and for dry crops, according to the yield, one in seven. In the case of lands which had been brought under cultivation by clearing jungle he shall have to pay one-tenth in the first year, one-ninth in the second year, one-eighth in the third year, one-seventh in the fourth year and that for all subsequent years a permanent mēlvāram of one in three shall be paid.'³ Another very

¹ See A.R.E., 1921, part ii, para 38.
similar record from the same place gives slightly different rates of melvāram for crops other than pāṣan. ‘In either instance it is distinctly stated that the donee should not keep the lands without cultivating them and that mounds and low grounds should be levelled and the jungle removed.’

We have very instructive references to the irrigation arrangements that prevailed in the middle ages in the country under the Pāndyan rulers. A very interesting record from Sarkār Periyapāḷayam (Coimbatore) dated in the twenty-second year of a certain Sundara Pāṇḍya¹ contains details as to the duties of the person who was appointed to be in charge of an irrigation tank and channel and an ancient at Sūralūr, all of which belonged to a temple. ‘The villagers and the temple trustees stipulated that, in consideration of certain income and privileges granted to him, the fisherman Pīḷḷaiyān . . . had to look after the said anicut (anai) and the channel, had to see that the water did not escape above the dam but was properly directed into the tank, notice the defects, if any, in the tank and the dam and report the matter to the villagers and the temple authorities and that on this information the village servant (veḍiyāl) had to repair the dam, receiving as remuneration for that duty a piece of rent-free land and some payments in grain. Pīḷḷaiyān was also to collect the taxes vāykkālpāṭṭam (canal tax) and pāśipāṭṭam (fishing tax) from the temple tenants at Sūralūr.’

A record (No. 14 of 1909) at Pon Amarāvati (Pudukkottah) contains an order dated in the eighth year of Tribhuvana-cakravartin Sundara Pāṇḍya Dēva forbidding the temple authorities to take water from Iḍangaḷikāman, evidently for purposes of irrigation. Another record from Pudukkottah (No. 380 of 1914), of probably the same king, states that a dispute between the authorities of a temple and an individual as regards the ownership of a stream was settled by providing that, ‘after irrigating a certain specified field, one half of the income from fishing in the river should be made

¹ There is the possibility that this king was not of the regular Pāṇḍya line, but one of the Kongu Pāṇḍyas of whom not much that is certain is known. See A.R.E., 1909, part ii, para 26 end.
over to the temple authorities, while the other half was to be retained by the other party to the dispute. Unless an inscription in the tenth year of Jaṭāvarman Parākrama Pāṇḍya (fourteenth century A.D.) from Tirumalai (Rāmnad) has been grossly misunderstood, it may be taken to record a very interesting transaction. Two villages and a tank irrigating lands in them are taken up by a temple from government after paying arrears of taxes due to it from a defaulting cultivator; the temple authorities had evidently miscalculated their capacity to use the lands underrated the difficulties in the way of cultivating them properly and apparently were unable to pay their dues to the state. Then, in the presence of the king, they sold the tanks and the lands to two brothers for a sum of money with which they set up the images of Gaṇapati and Māṇikkavāśagar, and it was agreed that after that, the dues which the brothers had to pay on the lands they had bought, and which were fixed in detail, were to be used ‘for providing for the sacred bath and offerings and worship of the images newly set up.’ It is not clear if the newly fixed dues were less onerous than the old ones. Perhaps they were. Two other records (Nos. 15 and 16 of 1924) of the same king from the same place are dated in the fifth and ninth years of the king, the earlier record mentions some lands as having been sold by the assembly of the village for a certain sum of money ‘with the exemption of water taxes in compensation for the labour involved in reclaiming them from their waste condition”; and the later record registers the resale of the same land for over twelve times the original value at which it was sold by the village assembly, evidently a case of an extraordinarily successful land improvement encouraged by the village assembly. It is to be noted carefully how small a part in all these transactions belongs to the officials of the king, and how much is left to local and individual initiative. It may be noted also that early in the reign of Jaṭāvarman Sundara Pāṇḍya (acc. A.D. 1251) a new

1 A.R.E., 1915, part ii, para 32.

2 A.R.E., 1924, part ii, para 38.
flood embankment substantially built on the side of the Coleroon was raised with the aid of funds collected in the form of a special cess from the inhabitants in the neighbourhood.\(^1\)

Some evidence on the administration of justice is available and this may be briefly reviewed. Most of the references are to criminal offences, and they do not shed much light directly on the machinery of legal administration. We learn casually that in one instance a person was tied to the leg of a buffalo-bull and dragged for having murdered a Brahmin.\(^2\) Three records from the Ramnad district of the time of Jaṭāvarman Sundara Pāṇḍya give a continuous account of a single crime and the manner in which it was dealt with.\(^3\) A temple priest, Vāmanabhaṭṭa by name, who was returning home at night from the temple, was, for some unknown reason, hacked to death in a street by hired assassins employed by one Sattiyanāvan. The murderers took refuge in a neighbouring place and afterwards escaped from it, when attempts were made to capture them. ‘Thereupon, the belongings of Sattiyanāvan in Karuvāṅkuriccī consisting of lands, houses, gardens and servants both male and female, were confiscated and made over, as a gift to the temple of Sokka-Nārāyaṇa.’ Subsequently, the murder of Vāmanabhaṭṭa was avenged and Sattiyanāvan was killed, we do not hear by whom or under what circumstances; then his son made an appeal, less than four months after the date of the original murder, to the authorities, the Śrī-vaiṣṇavas and others connected with the temple; he said that he had been ruined by the confiscation of his father’s property, himself having been no party to the murder, and that he would pay 800 gold coins to the temple treasury in lieu of the confiscated property. His plea was accepted and his father’s lands, houses, gardens and servants both male

\(^1\) *A.R.E.*, 1919, part ii, para 26 and inscriptions Nos. 518 and 510 of 1918.

\(^2\) *A.R.E.*, 1909, part ii, para 28 end.

\(^3\) Ins. 301, 302 and 303 of 1923 and *A.R.E.*, 1924, part ii, para 77.
and female were restored to him subject only to the additional condition that he should maintain a service (śandī) in the temple. We also learn that, in the interval, the property of another person had been confiscated, but afterwards, most of it was restored, probably because he was able to establish his innocence. Some points come out clearly in this case and these are worth noting. Justice is administered in a rough and ready manner by the local authorities of the village. A criminal who is notoriously guilty of a serious offence, in this case the murder of a Brahmin, and escapes punishment, not only forfeits his property, but becomes more or less an outlaw who may be killed with impunity by anybody. The property that is forfeited under such conditions enriches the temple, and neither the king nor the villagers seem to touch it, probably in literal fulfilment of the injunction of Manu in the matter (ix. 243). When the murderer has paid for his offence with his life, the bulk of his property is restored to his heir, double punishment for the same offence being avoided, so to say. A curious inscription from the Chingleput district contains a strange narrative of an organized attempt at brigandage and terrorism on the part of some 'unlawful persons of Utipākkam and the manner in which the offenders were dealt with. Five Brahmins whose names are recorded, and some Vellālas 'gave up the duties legitimate to their caste, and following the profession of the lower classes, wore weapons, murdered Brahmins, cut off (their) ears, insulted the Brahmin ladies, committed robbery, destroyed cattle and sold them.' On a former occasion complaints had been made against these very men to the ruling authorities and they had been beaten and fined, without being actually imprisoned. But they behaved no better afterwards and the inhabitants of the neighbour-

1 Ins. 316 of 1909 and A.R.E., 1910, part ii, para 34. I do not agree with Mr. Krishna Sastri in his view that the payment of the balance of the criminals' property for charities in the temples was made 'in order that these misguided people may, as a consequence, improve in their character and become at least in the future, useful and loyal subjects.' The king evidently had lost all hopes of them, and the temples appear to have been the residuary claimants of all escheated property that was not taken by the state.
hood again complained of their misdeeds to prince Pottappiyarayar, the ruler of the division who sent a contingent of Malayali soldiers to apprehend the criminals; two of the Brahmins in the gang, Ātkoṇḍavilli and Pambaṇaiyān, were captured and imprisoned, but not before some of the soldiers lost their lives in the conflict with them, and others were stabbed, shot with arrows, or deprived of their weapons by the bandits. When, some time later, the two prisoners along with some others were being taken to the king’s presence, the three other Brahmin brothers who were still at large and who, in the meantime, had collected together a number of people, attacked and killed the party which was leading the captive brothers to the king, liberated them and escaped. The news of this action of the rebels having reached the king, he issued the stringent orders that they be captured wherever found and punished according to the rules applicable to the lower classes, that their houses and other hereditary property be sold to temples and other charitable institutions, that the money thus realized be credited to the treasury in payment of the fine imposed on them and that the balance, if any, be presented to the temples as a permanent charity in the name of the criminals. We do not know how the offenders fared after their outlawry by the king, but we learn that the order regarding the sale of their properties was literally fulfilled. These occurrences belong to the reign of a Jāṭāvarman Sundara Pāṇḍya who was perhaps the famous ruler of that name who came to the throne in A.D. 1254 or some later monarch. We have an instance of gross mismanagement on the part of a temple manager coupled with misconduct with ‘a Brahmin widow from a foreign country’; complaints against the manager’s conduct were made by the assembly of Tirupputtur (Ramanad district) about 1291 A.D. to the ruling king Māravarman Kulaśākhara; but the king’s judgment is unknown as the end of the inscription (No. 125 of 1908) is lost.1 It seems to have been the rule that all offences were in the first instance dealt with by the village officers and the village assembly of the locality, and that only when these authorities proved unequal

to the task, any matter was submitted to the king's officers, or, in an extreme case, to the king himself. An inscription from Pudukkottah (No. 372 of 1906) of about the middle of the thirteenth century A.D. 'refers to a meeting of the inhabitants of districts, cities and villages in Kōnāḍu. The pūjāris of the temple of Tirunalakkuṇṟamūḍaiya-Nāyanār had made away with the cash as well as the jewels of the temple. One of them confessed to having taken a portion of the lost cash and shared it with a carpenter. The other pūjāris denied all knowledge of the lost property, but were implicated by the former. The lying pūjāris were ordered to be taken to the court (dharmāsana) where they were required to handle a (red-hot) ploughshare. The hands of all of them were burnt, and then they confessed their guilt. They were all ordered to be dealt with as sinners against the god Śiva (Śivadrōhins).’¹ The references in this record to the dharmāsana—perhaps the king's court—and the ordeal of the ploughshare must be noted. Another record furnishes an instance of the recognition of the right of private warfare among local chieftains so long as it did not interfere with the peaceful villagers in the neighbourhood (No. 359 of 1914).

A few civil disputes with the manner of their settlement are also recorded. In one case (No. 571 of 1920) there was a dispute among Bhaṭṭars connected with a temple near Kāṭumannārkoyil in South Arcot as to who had the right to perform the pūja in the temple, and the matter was arbitrated by the assembly with the aid of proofs produced by either party to the dispute; and it is interesting to note that one side pleaded prescription as having enjoyed the right 'from the time of Kulottunga Cholādēva II who covered (the temple) with gold, Rājarājadēva II, Perumāḷ Tri-bhuvana Virādēva, Rājarājadēva III, Avani-āḷappirandān-Kōpperunjingadēva, Perumāḷ Sundara Pāṇḍyadēva, Perumāḷ Kulasēkharadēva, Vīra Pāṇḍyadēva and even up to the eleventh year of the ruling king, Perumāḷ Sundara Pāṇḍya-

¹ A.R.E., 1907, partIII, para1727.
dēva, as a matter of course. 1 The succession of kings who ruled in the locality appears to be very correctly mentioned here and that fixes the time of the record somewhere late in the thirteenth or early in the fourteenth century A.D. About the same period or a little later (more exactly, Saka 1298, A.D. 1376), we hear of a long-standing dispute in twentyfour villages in the region of the modern Ramanad district between the caste people and the pariahs in the villages, resulting at one stage in some loss of life on both sides; this dispute seems to have been settled ultimately in an amicable manner by the intercession of a certain Gāngaiyarāyan, evidently a royal official. The understanding that both sides accepted was ‘that the pariahs should beat the drum (muraśa) for the caste people on all occasions, good and bad, and receive in return a padakkutu of paddy and a fowl. Every resident of the parṭu who was entitled to the privilege should measure out in the harvest season, irrespective of the yield, a kalam and a tūni of paddy (to the pariahs) for this service’. 2 It may be noted, by the way, that in the time of a Sundara Pāṇḍya we have an instance of a lady, by name Perungaruṇaiyāṭṭi alias Dēvargajammai, who was counted among the nyāyattār (committee of Justice?) in the well-known village of Uttaranmārūr (probably modern Utriramallur near Kānchipuram); 3 and that ‘a record of Māra-varman Kulaśēkhara (acc. A.D. 1268) from Kīlaḍī in the

1 A.R.E., 1921, part ii, para 40. The epigraphist adds: ‘It is interesting in this connection to note that, in the assembly that met to decide this question sat, among others, pilgrims from many districts and people from different parts of the kingdom. It is not known whether these outsiders had any voice in the deliberations of the assembly. However, the fact remains that the assembly was not a packed body and that public opinion was invited as a healthy factor in the deliberations of the assembly’. I am inclined to think that nothing more is meant in the record than that the proceedings of the assembly were public, even as trials take place in open court to-day; but I do not have the text of the inscription. It is, however, extremely unlikely that the assembly had a fluctuating constitution, or that they were directly influenced in their judgment by the ‘public opinion’ of the pilgrims and others.

2 A.R.E., 1924, part ii, para 34.

3 A.R.E., 1910, part ii, para 35.
Mađura district (No. 449 of 1906) refers to the nirvāhasabhāi (executive committee) of the village.¹

The part played by the temple in the general life of every village very largely attested by our epigraphs. We have seen enough to realize that the most fruitful sources of our knowledge of the history of the country are stone inscriptions preserved in temples and copper-plate grants. Of these the stone records in temples are more numerous and varied in their interest. In addition to throwing light on matters like land-tenure, revenue administration and the administration of law and justice, these records enable us to reconstruct with some confidence the part of the temple in the general social economy of the time. It is clear that in the middle ages in South India the temple was much more than a place of common worship. ‘Temple worship is not so important for the Hindus and church services for the Christain. They set more store on home ceremonies and on contemplation’.² And yet, every village had its temple, and every temple was the object of universal attention at the hands of the princes and the people of the land. The temple is historically more important as a social and economic entity than as a religious institution; the history of Hinduism, even in South India, is much more than the history of her temples. But the story of the social life of the country, of her common people, centres round the temple in a manner, that is perhaps equalled only in mediæval Europe, although with this vital difference, that in South India the villagers held the temple, while in Europe the church or the monastery held the village.

The temple was the centre of universal culture. The best architecture and sculpture and such painting as there was, were lavished on it. Fine arts like music, dancing and jewel-making flourished in the temples and primarily on their account. Several temples contained libraries and were centres of religious and secular learning. The drama, closely allied

¹ A.R.E., 1907, part ii, para 26.
² Sir Ch. Elliot, Hinduism and Buddhism, p. lxxxiv.
to the dance, was promoted by some temples. Above all, the temple was for the village the most powerful economic corporation which not only sustained, by means of its lavish endowments, the arts of civilized existence, but enabled the villagers to turn to it times of need for economic support, if not also for purposes of physical defence.

A few facts, gleaned from a mass of similar data, any now be set down to confirm these statements about the temple and its part in the life of mediæval South India. An inscription of about A.D. 1260 from Maḻambākkam (Chingleput) dated in the tenth year of Jaṭāvarman Sundara Pāṇḍya (No. 322 of 1911) states that 'the assembly of the village seeing that it was not possible to maintain the lamps, offerings and festivals in the temple from the income available for that purpose, assigned the north division (vaṭakūṟu) “with its wet lands, garden lands, houses and house-sites” to the temple, but retained therein 3,000 kuḷi of land with houses and house-sites for their own use. They decided also to pay the dues on them such as pon-vari and nāṭṭu-vari from their own pockets and agreed that “if ever, owing to unfortunate circumstances, we are induced to sell this land, we shall do so, for the price at which it then sells, to the sacred treasury of the temple”.'¹ An inscription from Kāmarasavalli (Trichinopoly) of the tenth year of Jaṭāvarman Viṭra Pāṇḍya (No. 88 of 1914) gives an idea of the manner in which funds were raised by the inhabitants of the vaḷanāḍu for effecting certain repairs to the temple. They agreed to pay to the temple a small cess on all merchandise sold by them, e.g. one-fourth paṇam on each bundle of cloths for women, on each podi of pepper, on each paḍi of areca-nuts, one kāśu on each podi of paddy, etc.² A record from Aḻagāpurī (Ramnad) (No. 109 of 1924) dated in the fifteenth year of Māḷavarman Kulaśekharadēva contains a gift, by the assembly of Aḻagāpōri, of all the taxes due to it by the residents of the streets round the temple for the provision

¹ A.R.E., 1912, part ii, para 36.
² A.R.E., 1915, part ii, para 36.
of lamps in the temple. Another record from Mannarkoil in the nineteenth year of Kulashekharadava (No. 408 of 1916) mentions the acquisition by the king’s order (niyoga) of private houses for a second prakara to the temple being built according to the Sastra. A curious record from Tirumalai (Ramnad) in the fifth year of the reign of Jatavarman Kulashekhar (No. 33 of 1924) mentions “the meeting of the big assembly of the Mahesvaras of the eighteen districts (usasti) in the hall called Tiruvaanamband-aniruvamullai in the temple of Svaradava-isvaramudaiya-Nayanar at Alaigaimanagar to show their appreciation of the services rendered by a devarasi to several temples of the locality, such as, setting up of certain images wanting in the temples and the construction of prakaras, by conferring on her family the hereditary honour of sounding the conch and the drum at the time of entry into the temple.”1 The villagers of Vayalur (Chingleput) came to an agreement in the eighth year of Jatavarman Sundara Pandya (A.D. 1258), by which they released all the lands which belonged to four temples which were probably all situated in Vayalur, and relinquished their previous hold on them, whether that was by mortgage or by purchase. In addition to this, they undertook never again to hold these lands, either as purchasers or as mortgagees, on pain of ‘treason against Siva’ and ‘treason against the king’.2 A record from Tiruputtur (Ramnad) of a Tribhuvanacakravartin Kulashekharadava (No. 101 of 1908) who might have ruled earlier than A.D. 1200 and was perhaps the Kulashekhar of the civil war, states that the assembly (gana) of Tiruputtur wished to go to Madura to meet king Kulashekara and accordingly made certain temple lands rent-free on receipt of a specified sum for the expenses of the journey.3 An inscription from Sarmaavi (No. 695 of 1916) mentions a grant of land to a library (Sarasvati Bhandara)


3 For the date suggested see E.I., vol. xi, p. 137.

There is another similar transaction in the same place recorded in 103 of 1908. See also No. 535 of 1920 for yet another instance.
in a temple in the locality, and records containing endowments for the recitation and study of the Vedas and Purāṇas in temples are frequently met with. A record (No. 557 of 1916) from Pattamaṇḍai (near Sārmāṭi, Tinnevelly district) is of more than ordinary interest as it registers a grant to a dancing girl for enacting a drama, not specified, on certain festival days.¹

We see that the temples also furnished numerous occasions for disputes on various matters. A record in the sixteenth year of Māravarman Sundara Pāndya (No. 141 of 1902) states that the authorities of the temple of Dēva-nāyakakopperumāl in Tiruvēndipuram decided to follow the system of worship practised in all other temples, and we have no means of knowing the nature of the innovation that necessitated this rather conservative affirmation regarding the manner of worship. A record of the late thirteenth century (No. 432 of 1913) narrates a dispute between the chetties and the oil-mongers (vāṇiya-nagarattār) of Aragalūr (Salem district) with regard to the management of temple festivals, and apparently the chetties succeeded in the end.² A case of dispute between two bhaṭṭars as to the right of conducting worship in the temple which was settled by the intercession of the village assembly has been mentioned before.³ There were also disputes as to the order of precedence in which the sacred ashes in Śiva temples and the prasādam in the Viṣṇu temples were to be received, or the rope of the god’s car had to be held in drawing it and such other matters.⁴ About the middle of the thirteenth century a rather acrimonious quarrel between the Saivas and the Vaiṣṇavas representing the two adjoining temples at Tirumaiyyam in the Pudukottah state is said to have resulted in a cessation of worship in both the temples, and to have been finally settled

¹ A.R.E., 1917, part ii, para 11; also 1923, part ii, para 50.
² A.R.E., 1914, part ii, para 23.
³ See No. 571 of 1920 and pp. 228–9 (ante).
⁴ Nos. 108 of 1916 and 467 of 1909.
by the mediation of a military officer of the Hoysala Vira Somēśvara, Appanā Daṇḍanāyaka by name.¹

The effects of the Muhammadan invasion early in the fourteenth century and the part played by Vijayanagar in the reaction against Islam are graphically mentioned in a temple record (No. 64 of 1916) in the thirty-first year of a certain Māravarman Vira Pāndya which says: 'The times were Tulukkan times; the dēvadāna lands of the gods were taxed with kuḍimai; the temple worship, however, had to be conducted without any reduction; the uḷavū or cultivation of the temple lands were (sic.) done by turns by the tenants of the village; at this juncture Kampana Uḍaiyār came (on his southern campaign), destroyed the Tulukkan, established orderly government throughout the country and appointed many chiefs (nāyakkanmār) for inspection and supervision in order that the worship in all temples might be revived regularly as of old'. It is further stated that some of the dancing girls of the temple (dēvaraḍiyār) died, some became very poor, and many were ready to migrate to other distant places. For the preservation of the original status of the temple, some of its land which was enjoyed as kāṇiyāṭchi by a certain Narasinga Dāvar was now sold to another person, the former having died without leaving an heir, for the maintenance of ten dancing girls including provision for 'food, betel-leaf, cloth and houses in the street Pavanangakārantiruvīdī'.²

Besides temples, there were maṭhas representing different sects of Hinduism which were also recipients of several gifts from the king and the people of the country, some of which have been incidentally touched upon. There is some reason to believe that the class of Ekadanā Saṃnyāsins was rather influential in the south of the Pāndya country. Their presence in the Vēdavyāsamaṭha in the Bhaktavatsala temple in Sērmāḍēvi is mentioned in one record (No. 544 of 1911),

¹ A.R.E., 1907, part ii, para 26 and No. 387 of 1905:
and another (No. 435 of 1906) refers to a similar institution in Murappunādu, near Tinnevelly.\(^1\) Buddhism and Jainism seem also to have survived to the middle ages; they must have carried on an obscure existence; yet there is some reason to think that Jainism had a little more importance than Buddhism. In a record (No. 113 of 1904) from Tiruccopuram (South Arcot) dated in the reign of Jāṭāvarman alias Tribhuvanacakravartin Sundara Pāndya, a certain Sāriputtira Paṇḍita figures as a donor and there is a reference to 'Sangattār' most probably members of the Buddhist Sangha. A record (No. 358 of 1908) from Māṅgādu (Chingleput) of the reign of the famous Jāṭāvarman Sundara Pāndya (acc. A.D. 1251) contains a gift of land as Paḷlicandam to a certain Paḷḷi—a Jain temple—whose name is illegible. An inscription from Pudukkottah (No. 367 of 1904—Ammāsattram) of a certain Sundara Pāndya mentions one Dharmadēva Ācārya as the pupil of Kanakacandrapaṇḍita. Although the second name is in part a conjectural restoration, there seems to be little reason to doubt that we have here the names of two Jaina Acāryas of the time.

These gleanings of the social, economic and religious life of the times may be concluded by a reference to a few records which are of some special interest in themselves. Two epigraphs of Jāṭāvarman Sundara Pāndya (acc. A.D. 1251) may first be noted; one of them (No. 218 of 1901) mentions the opening and settlement of a new street by a private individual in the environs of the Agastyaśvara temple in Māgaral (Chingleput) and is dated in the seventh year of the king’s reign. Another (No. 277 of 1913) from the Natarāja temple at Chidambaram dated six years later records the foundation of a new village and deserve notice in a little more detail.

\(^1\) The village granted was called Vikrama-Pāndya-Catur-yēdimangalam evidently after the name of an unknown brother or father (nāyanār) of Sundara Pāndya. In the centre of it was also established the temple of Vikrama Pāndyēśvara

\(^1\) A.R.E., 1912, part ii, para 38.
Similarly designated. The village was intended to accommodate primarily 108 Brahmans among whom were many well-versed in Vedas and Sāstras and able to expound the same. Four vēlis of the land were purchased for the village site and included within it the temple premises, the house sites of the 108 Brahmans mentioned above, of men who were in charge of the village library (Sarasvati-bhandārattār) and of other village servants (Paṇimakka!). In purchasing the land with its trees, wells, paths, channels (?), embankments indicating land divisions (bāgāśraya) and all other benefits, the rights and privileges of the old tenants and title-holders were completely bought up. The right of way was secured for the Brahmans to walk to the tank Kāvarkūlam every day for the purpose of performing the sandhyāvandana prayers. Land for grazing the cattle was also provided for. Also for the maintenance of the 108 Brahim families and others, were acquired 117½ vēlis of land in the village of Rājaśikhā-marinallār alias Puliyangudi. The Brahmans evidently received each a full vēli of land. The following other writtis were also settled:—teachers of Vedas, 3; teachers of Sūtras, 1; two doctors, 1½; ambaḍayas (?), ½; village accountant, ½; drummer, ¼; potter, ½; blacksmith, ¼; carpenter, ½; goldsmith, ¼; irankolli, 3/8; barber, 3/8; washerman, ¼; village watchman (pādi-kāppān) ⅜, and the village-servant (Veṣṭiyān) 1/8. Of the nettā land outside the agrahāra ‘Brahmin quarter’, three parts were set apart for Veḷḷān-kāṇiyālar and the remainder for other professionals (?). The fruit trees, gardens, ponds, waterpits, grazing grounds, irrigation channels, uncultivable waste, embankments (?) of fields and pathways, included in the village site were made over (to the donees) as per customary law. All taxes were excused, but it was stipulated that from the fourteenth year of the king 500 kalam of superior paddy, was to be measured out every year to the temple at Chidambaram for conducting the special service, Ellāndalaiyāna-Perumāl-sandhi, and that all lands which belonged to temples (tirunāmattukkāṇi) must be demarcated by stones marked with the trident.¹

¹ A.R.E., 1914, part ii, para 18.

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A record (No. 429 of 1917) of Māṟavarman Sundara Pāṇḍya is said to contain a reference to an assembly of 512 but nothing more is known of it now and the text is not yet available. Records of different kings from several villages in the Tinnevelly district seem to contain references to certain military institutions, the nature of which is by no means quite clear. Records from Kīḻappāvūr call them Munai-edirmōgar and Tennavanāpattdavigaḷ; their leaders are described as daṇḍa-nāyakam-śeyvār. Inscriptions from other places contain references to Paṭaikkāṉvar and 'in some cases the big community of military classes (perunbaḍayōm) with their ten commands are (sic) mentioned and are stated to have belonged to the tantra or mahātantra.' Here again the texts of the records are not before us and we have to depend on summaries in the epigraphical reports.

1 A.R.E., 1918, part ii, para 43 and 1917, part ii, para 11. See ante eh, xiii for Tennavan āpattdavigaḷ.
CHAPTER XVI

THE FOURTEENTH CENTURY AND LATER

DECLINE AND END

Jatavarmān Viśa Pāṇḍya continued to rule for several years after the first Muhammadan invasion of the Pāṇḍya country and, as has been seen, late records of his reign of about A.D. 1340 show evidence of the recovery of the land from the ravages of the invaders. It is, however, difficult to trace in any detail the course of events in the Pāṇḍyan kingdom in the fourteenth century. The chronicles relating to the period narrate wild and fanciful stories which have sometimes been accepted as history, but are by no means reconcilable with the evidence furnished by the epigraphs. The general outline of the story is clear. The establishment of the Muhammadan power in Madura about A.D. 1330 must have deprived the Pāṇḍyan rulers, Jatāvarman Viśa Pāṇḍya and his co-regents of their hold on their capital. The evidence from epigraphs, however, shows clearly that even the loss of Madura did not mean the immediate disappearance of the power of the Pāṇḍyas from the districts of Madura, Ramnad and Tanjore. Till about the middle of the century or even a little later, the Pāṇḍyan rulers appear to have held sway over parts of these districts.

It is not within the scope of this work to describe in any detail the story of the Sultanate of Madura and the barbarous misdeeds that disgraced the short period of its precarious existence. The subjects of the Sultans seem never to have reconciled themselves to the rule of the Tūlukkar (Tuḥukkar) as they were called, and the Hindu rulers of the neighbouring kingdoms, especially the Hoysalas of Dvāra-samudra, made repeated efforts to suppress the Sultanate. It is not possible to say what part the Pāṇḍya rulers played in these early struggles with the newly established power of the Sultans, but it is perhaps of some significance that the
reconsecration of the Siva temple at Tirupputtūr about A.D. 1340 coincides, in point of time, with the last great struggle of Vīra Ballāla III against the Sultans which ended so disastrously for the Hoysala two years later in the battle of Kaṇṭanār. It seems probable that the Pāndya rulers were carrying on the resistance against the Sultans in the Madura country, while the Hoysala ruler attacked Kaṇṭanār-Koppam which commanded the road to Madura and was held by the Madura Sultans.

The failure of the Hoysalas in the war against the Madura Sultanate secured for it a respite of a little over two decades. During this period the country seems to have suffered from the effects of terrible misrule, but the Pāndyan rulers who had lost all capacity for resistance were permitted to lead an obscure and unhonoured existence. It must be noticed, however, that their inscriptions are found in the districts of Ramnad, Madura, Tanjore and South Arcot and the Pudukkottah state almost up to A.D. 1370. The state of the country under its Muhammadan rulers can be inferred from the observations of the African traveller, Ibn Batuta, who spent some time in the Sultan’s court in the early years of the Sultanate. It also forms the subject of a poetic description in the Madhurāvijayam of Gangā Dēvi. The Madhurāvijayam is an almost contemporary poem in the conventional epic style in Sanskrit dealing with the conquest of the Madura Sultanate by Kumāra Kampana alias Vira-kamparāya. It is a composition of considerable literary merit by the wife of Kampana, and even in its present mutilated condition, the poem throws much welcome light on the political conditions of the time. We learn from the poem that some time after Kampana conquered the Sāmbuvarāya

1 See Dr. S. K. Aiyangar, South India and Her Muhammadan Invaders, pp. 183–4.

2 Nos. 362 of 1904; 527 of 1926; 78 of 1918; 100 of 1897; 395 of 1906 and others; also Nos. 455–8 of the Pudukkottah list and others.

3 Edited by Pandits Harihara Sastri and Srinivasa Sastri (Trivandrum, 1916) with an Introduction by Mr. T. A. Gopinatha Rao, Canto viii, pp. 69 ff.
of the Rājagambhīrārāja and established his rule over Toṇḍaimandalam (Tundira) with his capital at Marakatanagari (another name for Kāñcī?), a mysterious lady appeared before Kamparāya and narrated to him in detail the wicked deeds of the Yavanās (Muhammadans) in the southern country. She said: 'The temples in the land have fallen into neglect as worship in them has been stopped. Within their walls the frightful howls of jackals have taken the place of the sweet reverberations of the mridanga. Like the Turushkas who know no limits, the Kāvēri has forgotten her ancient boundaries and brings frequent destruction with her floods. The sweet odour of the sacrificial smoke and the chant of the Vedas have deserted the villages (agrahāras) which are now filled with the foul smell of roasted flesh and the fierce noises of the ruffianly Turuṣkās. The suburban gardens of Madura present a most painful sight; many of their beautiful cocanaut palms have been cut down; and on every side are seen rows of stakes from which swing strings of human skulls strung together. The Tāmraparṇī is flowing red with the blood of slaughtered cows. The Veda is forgotten and justice has gone into hiding; there is not left any trace of virtue or nobility in the land and despair is writ large on the faces of the unfortunate Drāvidas'. At the end of her speech, the lady produced a mighty sword, the symbol of Pāṇḍya sovereignty and spoke again: 'This sword, O! King! was wrought of yore by Viśvakarma from the essences of all the heavenly instruments of war for the use of Lord Śiva in his fight against the Āsuras. He then gave it to the Pāṇḍyan king who pleased him by his penances, and with its aid successive rulers of his dynasty held unrivalled sway for a long time. And now finding that, by dint of fate, the kings, of the Pāṇḍya line have lost their prowess, (the sage) Agastya has despatched this sword to be placed in your strong hands'. The rest of the speech is an exhortation and a prophecy foretelling Kampana's successes in the South. This account in the Madhuravijayam is valuable in two respects. It gives a fairly reliable account from the Hindu point of view of the state of feeling in the country towards its Muhammadan rulers, and in a matter like this, contemporary literary evidence is of inestimable value in supple-
menting the evidence from epigraphics. What is equally valuable to the student of Pândyan history is the account of the transference of the ancient sword from the Pândyan kings to Kampana. Agastya, the custodian of Tamil culture, is said to have made the transfer, as the Pândyan line did not any more produce kings worth the name. The meaning behind the poetic conception is clear. The failure of the Pândyan kings to recover Madura is the historic justification for Kampana’s conquest of the Madura country; moreover, in the Pândyan kingdom, the task of the Vijayanagar rulers was the continuance of the work of the ancient rulers of the land.

Kampana’s conquest of Madura is partly described in the final fragments of Madhurāvijayam and attested by inscriptions and chronicles. His conquest of the kingdom of Rājakambhira is mentioned in an inscription of A.D. 1365, and a record in the thirty-first year of a certain Māra-varman Vira Pândya from the Ramnad district (No. 64 of 1916) refers to the southern campaign of Kampana Uḍaiyār, and his destruction of the Tulukkan, followed by the establishment of orderly government throughout the country and the appointment of many chiefs (Nāyakkamār) for the inspection and supervision of temples. The date of this record is now generally taken to correspond to A.D. 1364. Three inscriptions at Tiruppullāṇi (Ramnad) are undoubtedly records of this Kampana and are dated in A.D. 1371 and 1374. On the other hand, the evidence of the coinage of the Sultans of Madura shows that their rule was continued

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1 A.R.E., 1899, para 57 discussing No. 18 of 1899 identifies Rājakambhirarājya with the Pândya country and is still followed by some writers, e.g. Heras, Aravidu Dynasty, p. 104. The Madhurāvijayam leaves no doubt that it is a reference to the country of the Sāmbuvarāyas.


3 Rangachari, Inscriptions of the Madras Presidency, p. 1173, Nos. 124, 129 and 132. It may be noted here that the earliest mention of Kampana in the epigraphs of the Tamil districts is in Saka 1285 (A.D. 1363) in 803–D at p. 1607 of Rangachari.
in some manner till A.D. 1377–8. It seems a legitimate inference to make that, though the back of the Muhammadan power in the south had been broken by A.D. 1364 or even a little earlier, the last Sultans maintained a feeble struggle against the growing power of Vijayanagar till A.D. 1377–1378.

As has already been stated, we have little information as to the doings of the Pândyan rulers who were co-regents with Jaṭāvarman Vira Pândya (acc. A.D. 1296) in the last years of his reign and those that came after. A Māra-varman Kulaśekhara, who seems to have also had the title 'who conquered every country' which was not more than an empty boast in his case, came to power in A.D. 1314 and would seem to have ruled at least up to A.D. 1346. His records are found in all the districts from Tinnevelly to Tanjore and an inscription from Shiyāli (366 of 1918) which refers to the eighteenth regnal year of an elder brother of the king, Sundara Pândya by name, may perhaps be ascribed to this Kulaśekhara and in that case, the Sundara Pândya mentioned would be Jaṭāvarman Sundara Pândya (acc. A.D. 1303). A Jaṭāvarman Parākrama Pândya began his rule in

\[ J.R.A.S., 1909, p. 683. \]

\[ ^2 \text{Dr. S. K. Aiyangar (op. cit., pp. 182 ff) places the early campaigns of Kampana in the south in the interval between A.D. 1343 and A.D. 1355-1356 and connects them with the break in the coinage of the Sultans in this period. Rev. Heras (op. cit., pp. 105-6) seems to underestimate the indications obtained from the Pândyan records and is inclined to place the campaign as late as A.D. 1377. There seems to be, however, no necessity to assume that Kampana did his work all in one expedition. Rev. Heras says, 'After his conquests Prince Kumāra fixed his residence at Madura', and mentions his restoration of the Pândya monarchs and the coronation of Sōma Śekhara Pândya as 'one of the most transcendental acts of Kumāra Kampana'. I am unable to follow him in accepting the popular and confused chronicles in the Taylor MSS. as history. The traditional lists of Pândyan kings have been discussed already, and it has been shown that they furnish no guidance to the scientific historian.} \]

\[ ^b \text{E.J., vol. ix, p. 228 and No. 362 of 1904. Among other records the following have been assigned to this king:—Nos. 595 and 639 of 1902; 119 of 1903 419 of 1905; 125, 126 and 149 of 1907; 724 of 1909 etc.} \]
A.D. 1315 and continued up to about A.D. 1347. His inscriptions are also found in the Tinnevelly, Madura, Ramnad and Tanjore districts and in the Puddukkottah state.1 A Māravarman Viśa Pāṇḍya began to rule about A.D. 1334 and a record of his thirty-first year mentioning Kumāra Kampanu's campaigns has been already noticed. He seems to have continued in power for at least forty-seven years and therefore he may be taken to have ruled up to about A.D. 1380.2 Another ruler who came to power about the same time as the one last-mentioned was Māravarman Parākrama Pāṇḍya (A.D. 1335–52) whose records3 are found in the districts of Ramnad, Tanjore, S. Arcot and Chingleput. A Jaṭāvarman Parākrama Pāṇḍya (acc. A.D. 1357) was in the enjoyment of some power in the district of Ramnad and the Puddukkottah state for at least twenty-three years.4 Yet another Parākrama is credited with the renovation of the central shrine and the maṇḍapas of the temple at Kuttālam, [near Tenkāsi in the Tinnevelly district, about A.D. 1387 in the twentieth year of his reign.5 And it seems quite possible that there was a fifth Parākrama Pāṇḍya of whom nothing more can be stated than that his thirty-first regnal year was about Śaka 1337 (No. 203 of 1895) pointing to some time about A.D. 1384 as the date of his accession. Lastly, we find evidence of the rule, from A.D. 1395–1396, of a Jaṭāvarman Kulaśekharan6 who claims to have rebuilt the temple at Ilango

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3 E.I., vol. ix, p. 228, and vol. vii, p. 11. A.R.E., 1913, part ii, para 46; 1918, part ii, para 53 and 1927, part ii, para 39. Inscription No. 35 of 1913 is a very interesting record which belongs apparently to an earlier ruler A.R.E., 1913, part ii, para 47 seems to contradict the paragraph just preceding it. The record is treated here as relating to the twelfth, not the fourteenth century.
5 No. 408 of 1917 and A.R.E., 1918, part ii, para 54.
6 A.R.E., 1912, part ii, para 42; 1918, part ii, para 54.
(a village near Tenkasi) and founded a new Brahmin village in his fourteenth and sixteenth regnal years respectively. The inscriptions of the three rulers last mentioned are not found outside the Tinnevelly district.

The evidence from epigraphs thus shows that, some time in the second half of the fourteenth century A.D., the Pandyas more or less completely lost their hold on the Madura country and found themselves restricted to their more southern possessions in the Tinnevelly district. The change must have occurred about the time of Kampana’s final conquest of Madura or soon afterwards. The Vijayanagar viceroy seems to have been assisted in his task by the Bñarāya chieftains and these quondam feudatories of the Pandyas doubtless had an interest in thus restricting the range of Pandyas power. In any case, the Pandyas gained no material advantage from Kampana’s wars against the Madura Sultans and the establishment of the power of Vijayanagar in Madura proved to be the beginning of the end of Pandyan rule in the city where, except for relatively short intervals, the Pandyas had held sway from the earliest times to the fourteenth century.

The history of the later Pandyas of Tinnevelly is the story of a more or less steady decline, punctuated by a few feeble attempts at revival, ending the final disappearance of the dynasty towards the close of the sixteenth or early in

1 Dr. S. K. Aiyangar at p. 5 of the Nāyaks of Madura by Mr. R. Satyanatha Aiyar seems to date the commencement of the viceroyalty of Madura rather too early. Rev. Heras (op. cit., pp. 107–8) reproduces apocryphal tales from the chronicles relating to the illegitimate scions of the Pandyas having been raised to power by the viceroy Lakkan. The names of the persons concerned show that the chronicles are giving a confused explanation of the rise of the Bñarāya chieftains into prominence under Vijayanagar.

2 The most important inscriptions of the later Pandyas have been carefully edited by Mr. T. A. Gopinatha Rao (Trav. Arch. Series, vol. i, pp. 43–152; pp. 251–82), whose critical studies went a long way to introduce order into a part of the subject which was till then in the most chaotic condition. In my account I follow Mr. Rao in the main.

P-28
the seventeenth century. The evidence of copper-plates renders it possible to construct a genealogy of the rulers of the period, though some of the connections are not yet as firmly established as one would wish. We have also evidence of the existence of some kings not mentioned in the copper-plates at all. Thus a Jaṭāvarman Vikrama Pāṇḍya¹, who ruled from A.D. 1401 to 1422 and whose records are found in Kuttālam and in Tirupputtūr (Ramnad), among other places, is not mentioned in the copper-plates at all. Another king Parākrama alias Śrīvallabha² came to power about the same time and ruled for at least thirty-three years till A.D. 1434. Somewhat later instances are those of Māṭavarman Vīra Pāṇḍya³ who ruled from A.D. 1443 to at least A.D. 1497 and whose records are found in the Pudukkottah country; and a Māṭavarman Sundara Pāṇḍya (A.D. 1531–1555) found in Kielhorn’s list of Pāṇḍya kings. These instances show that our knowledge of the state of the Pāṇḍyan power under the Vijayanagar empire is still very fragmentary. It is significant that a few records of these later kings are found in Ramnad and Pudukkottah, as this is some evidence that, to the last, these kings struggled to hold their own in the Madura country. It is not till about A.D. 1483 that the Bāṇarāya chieftains are found assuming titles like Madhurā-puri-mahānāyakan.⁴

The genealogy of the later Pāṇḍya rulers as it may be inferred from the copper-plate grants may now be given. The connections and identifications which are doubtful have been indicated as far as possible in the genealogical tree.

¹ E.I., vol. ix, p. 228 and No. 124 of 1908.
² A.R.E., 1927, part ii, para 52.
⁴ No. 672 of Pudukkottah List.
The period of rule of each king and the asterism of his birth have also been entered so far as these can be ascertained:

Arikēsari
Parākrama
Mānabhāraṇa
(Mrgaśiṣṭha
(A.D. 1422-62)

Kulaśēkhara
alias Srvballabha
(Uttara)
(A.D. 1429-73)

Parākrama alias
Kulaśēkhara
(Kārttikeya)
(A.D. 1479-99)

Jaṭ. Parākrama alias
Vira Pāṇḍya (Aviṭṭam)
(A.D. 1473-1506)

Abhirāma Parākrama.

Jaṭ. Parākrama alias Srvballabha
(Tiruvādirai)
(ruled for five years at least).

Ahiṭa Parākrama

Kulaśēkhara Parākrama (Aśvati
(A.D. 1543-1552).

Varatungarāma
(1588-1609 ?)

Guṭarāma.

Salivāṭipati Tirunelvelipperumāl
Kulaśēkhara (A.D. 1551-1564)

Ativirarāma Srvballabha Srvballabha.
(A.D. 1563-1605).

Abhirāma Ativirarāma.

Arikēsari Parākrama who had also the titles Mānakavaca and Mānabhūṣaṇa is known to have ruled for forty years from A.D. 1422.¹ His inscriptions are numerous and some of them contain a long historical introduction in Tamil beginning Pū-ṃiśai-vanitai. He claims to have won several victories over his enemies at various small places mostly in the Tinnevelly district and to have defeated the kings of Kērala. If he is identical with the Pāṇḍya king of Madura vanquished by Narasa Nāyaka,² as perhaps he is, he must be

taken to have been in possession of Madura for the best part of his reign, as the campaign of Narasa cannot be placed much earlier than the closing years of Parākrama’s reign. He is also called Koṅkaivēnda, an indication that the sea-board of Tinnevelly was still in his control. But the greatest event of his reign was undoubtedly the building of the Viśvanātha temple at Tenkāśi. The erection of this fine structure was undertaken by the king after the Lord appeared before him in a dream and asked him to make a new habitation for him at Southern Kāśi as his original abode in the Kāśi of the north had become dilapidated. The construction took seventeen years and the towers (gōpurams) were still unfinished at the time of the king’s death. The king’s unbounded piety and his great love of art are evident from a number of verses in which he makes a moving appeal to his successors to safeguard and extend the temple he raised in his day. Arikēsari also made a large tank called Viśvanāthappērēri and erected maṇḍapas in Śiva temples in several places. Arikēsari Parākrama had two brothers Kulaśēkhara alias Śrivallabha who completed the construction of the towers in the Tenkāśi temple and an Arikēśvara.1 It is not clear what led to the succession passing to the nephews of Arikēsari; nor is it possible to determine whether these nephews are identical with Abhirāma Parākrama and Āhavarāma with whom the regular genealogy begins in the copper-plates.

It is needless to follow the transactions of these later monarchs in any great detail. Their inscriptions often open with the grandiloquent Sanskrit introduction beginning Samastabhuṣvanāikavīra, and to the last they continued to be called Madhurāmahēndra though they had ceased to have anything to do with Madura for well over a century. During the reign of Śrivallabha (acc. A.D. 1534) even the little that was left to the Pāṇdyas was sought to be taken away from them by the aggressive ruler of Travancore who, though he was also subject to Vijayanagar, had received in his court a rebel governor of the empire from Tanjore. These circums-

1 On the identity of Kulaśēkhara with Śrivallabha see Gopinatha Rao op. cit., p. 263. and on Arikēśvara, A.R.E., 1918, part ii, para 57.
stances brought on the expedition to the south, in the early years of the reign of Achyutarāya, which resulted in the total defeat of the Travancore ruler, the restoration to the Pândya of the territory he had then lost and the marriage of a Pândyan princess to Achyutarāya. ¹ Śrīvallabha, as a consequence, took to himself the title—‘who restored the olden times’ (Irandakālameḷutta). But nothing, not even the support of the Vijayanagar emperors, could restore the glory that once belonged to the rulers of this dynasty. Śrīvallabha and his successors had to console themselves, for what they had lost of political power, by seeking distinction in literature and philanthropy. And many of them, specially Ātivirarāma² and his cousin Varatungarāma really deserved the name Sāhitya-sārvabhauma both on account of their own literary compositions and by the encouragement they gave to the poets of the time. They also earned the gratitude of their subjects by the excavation of tanks, and the construction of temples and other foundations of public utility. These kings liked to call themselves Dēvaṭrhmanṣa-sthāpanācārya, and when Robert de Nobili wanted that Śrīvallabha, the brother of Ātivirarāma, should listen to ‘the new doctrine preached by the Western sannyāśi’, he was put off on one ground or another.⁸ The last of these kings, of whom we have authentic epigraphical evidence, performed a Vedic sacrifice in A.D. 1615 and assumed the titles Sōmayāiī and Dikṣitar.

¹ See Heras, op. cit., pp. 113–17, for a detailed account of Achyuta’s expedition.

² Verse 19 of Pudukkottai plates has caused a difficulty about the duration of Ātivirarāma’s reign, (A.R.E., 1912, part ii, para 41), as this verse says that his brother Śrīvallabha was crowned after his death. But the reading tridivam-gatē on which the interpretation rests does not seem to be quite secure. It may be observed that Varatungarāma, the other donor in the plates, could not also have been ruling in Śaka 1505, the date of the gift; in fact, lines 135–8 of the record show clearly that the regnal year quoted is that of Ātivirarāma himself. (Contra T. A. Gopinatha Rao, op. cit., p. 57). Heras (op. cit., pp. 285–6) explains the reference to the battle of Vallamprākara in the plates. See also Satyanatha Aiyar, Nayaks of Madura, p. 103, n. 13. For Abhirāma Ātivirarāma, the son of Ātivirarāma Śrīvallabha, see A.R.E., 1912, part ii, paras 40–1.

He seems to have lived up to A.D. 1652. All these rulers were in subordinate alliance with the Nāyaks of Madura of the line of Viśvanātha Nāyaka. A few of their inscriptions refer to the emperors of Vijayanagar and their birudas as well; they also adopted the boar as an additional emblem of their family along with the carps and the hook. These are indications of their acknowledgment of the suzerainty of Vijayanagar. There are two copper-plate records in the Kuttālanathasvāmin temple at Tirukkuṟḷālam which belong to the reign (!) of one Alaganperumāl Śivaḷa-Varaguṇarāma Pāndya Kulaśēkhara dēvar, "who brought back the past". Both of them are dated Saka 1675 (A.D. 1753). Ė leads all the birudas known to the previous Pāndyas.

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1 Gopinatha Rao and No. 268 of 1908.

2 See Heras, op. cit., pp. 347–8. At p. 132, however, he seems to mistake the true meaning of Viśvanātha’s coins with the legend Pāndyan. Contra Satyanatha Aiyar, op. cit., p. 65.

3 No. 615 of 1915 and Gopinatha Rao, op. cit., p. 59.
ADDITIONAL NOTES

Page 2, n. 1.—See also Mr. Krishna Sastri’s observations in his Introduction to the S.I.I., vol. iii, p. 1.

Page 7, l. 3.—Iraṇḍāvadin edir padināṅkāvadu.

Page 15, l. 30.—E. H. Warmington—The Commerce Between The Roman Empire and India—gives an excellent account of this trade and is very fully documented. See under ‘Pandyan’ in the index, and specially pp. 59–60. ‘From the very beginning of the Roman Empire the Pāṇḍya people had probably taken the leading part in encouraging the Romans to come and trade, for they had sent, as we have seen, an embassy to Augustus.’

Page 23, l. 17.—Pūram 15 may be compared with the following from Vēḻvikkuḍi grant (ll. 31–2) about the same king; ‘Kol-yānai-palav-oṭṭi-kkūḍā-mannar-kulān tavirtta Pāl-yāga-Mudukūḍumi—p Perúvaḷudi.’

Page 24, l. 5.—The larger Sinnamanūr plates (ll. 100–2) seem to mention another battle at Citramuyari along with that at Talaiyāṅlangānam, and they add that two enemies of the Pāṇḍyan kings lost their lives in these battles. The text is: ‘Ambor-Citramuyari-um-Talaiālam-kānattir-rannokkam-iruvendarai-kkolai-vāḷiṟ-ralai-tumittu-kkura-ttalaiyin-kutṭolittum’. In his introduction (S.I.I., vol. iii, p. 445) to these plates, Mr. Krishna Sastri assumes: (a) that Citramuyari was also fought by Neṭunjēliyan, and (b) that the two enemies who were killed were the Chola and the Chera kings.

Page 29, ll. 27–34.—arganeri-mudarkē-yarasinkoṟṟa
madanāl, namareṇa-kkol-koḍādu
pirareṇa-kkuṇam kollādu
ñayirranna venti-ṟalāṃmaiyum
tingalanna tapperunjayalam
vānattanna vaṅmaiyu-mūnu-mudaiyai-yāki...
nī niţu vāliya neṇundakai.

Page 33–41.—In editing the Ġinnamanūr plates (S.I.I., vol. iii, part iv, pp. 447–8) Mr. Krishna Sastri follows Mr. Venkayya’s arrangement of the genealogy of the Pāṇḍya kings mentioned in the Vēḻvikkudi and the larger Ġinnamanūr plates. He admits that the first king Arikēsari of the larger Ġinnamanūr plates at first appears to be the same as Arikēsari Maṇavaranam,—No. 4 of the Vēḻvikkudi grant; but he feels constrained to reject this identification, and his reasons may be briefly examined. First, he holds that Arikēsari (Vēḻvikkudi, 4) did not fight with the Pallava king as did Arikēsari, the first king of the Ġinnamanūr plates. This rests on his supposition that Vilveli against whom Arikēsari of Vēḻvikkudi fought at. Nelveli was ‘perhaps a Chera’. But it should be noted that the campaigns of this king against the Kērala ruler are mentioned separately in the Vēḻvikkudi grant, and that Nelveli is coupled with Šankaramangai in the Ġinnamanūr grant as having been fought against the Pallavas. Secondly, Mr. Sastri says that the battle of Šankaramangai is not mentioned among the battles fought by No. 4 Vēḻvikkudi, but is grandson No. 6 ‘is clearly said to have crushed the Pallava power’. Surely, the facts (a) that Šankaramangai is not mentioned in the Vēḻvikkudi grant at all in relation to either No. 4 or No. 6, and (b) that Nelveli is a common factor between No. 4 of Vēḻvikkudi and No. 1 of Ġinnamanūr suggest a conclusion very different from that of Mr. Sastri. And it is strange that he should underrate the mention of Nelveli by name in the Vēḻvikkudi grant among the achievements of No. 4 and imagine that No. 6 fought at Šankaramangai because he is said to have crushed the Pallava power. It will be noticed also that, by his scheme, ha has to postulate a second fight at Nelveli ‘against the very same or a different Chera king’ for which there is no reason suggested. Thirdly, Mr. Sastri says: ‘The title Parānkusa, given to Arikēsari in the Tamil portion of the Ġinnamanūr grant, makes it difficult to connect him with
the first Arikēsari Māravarman (No. 4) of the Veḻvikkudī plates'. But one may ask, how is it less difficult to connect him with No. (6)? The title Parānkuṣa does not occur in the Veḻvikkudī grant at all and it may be suggested that the other title 'Asamasaman' which No. 4 gets in the Veḻvikkudī grant makes it, if anything, easier to identify Parānkuṣa with him, rather than with his grandson. And the chief name of the king Arikēsari is common to both records and has the same import as the Parānkuṣa title. Lastly, Mr. Sastri says: 'The fact that Parānkuṣa Arikēsari's grandson is called Rājasimha in the Sinnamanūr plates suggests the possibility of Arikēsari himself being also called Rājasimha, which title we actually find for the first time given to Tērmāran (No. 6) in the Veḻvikkudī plates'. It is clearly simpler to say that the two Rājasimhas of the Sinnamanūr and Veḻvikkudī grants are identical as well as the two Arikēsaris. Moreover, it is very risky to infer the titles of a king from those of his successors as is done by Mr. Sastri. Thus, none of the considerations brought forward by Mr. Sastri can be accepted as establishing Mr. Venkayya's system of genealogy, and there is no reason to modify the conclusions stated by me at p. 41. It may be added that on the other system, we know nothing of Nos. (8) and (9) (of Mr. Sastri's genealogical table), the so-called Rājasimha II and Varagūṇa I respectively, as neither the Veḻvikkudī nor the Sinnamanūr plates give an account of their reigns.

Page 37, n. 1.—The Sinnamanūr grants have since been published in S.I.I., vol. iii, part iv, Cf. Mr. Krishna Sastri's observations on the smaller Sinnamanūr plates at p. 447. He thinks that the donor of these plates was Parāntaka Neḻunjaḍayan or an immediate successor of his.

Page 39, 1. 5.—Kaṇṭaka-Śodanai ṭāṇeṣeydu.

Page 40, 1. 4.—Sewell fixes the date of accession between March 22nd and November 22nd, A.D. 862 on the strength of No. 84 of 1910. See Rangachari, Inscriptions of the Madras Presidency under Trichinopoly 683.

Page 42.—Attention may also be drawn to the expressions 'Kali-arāśan-vali-taḷara' (l. 90) and 'Kalippagai' (l. 100) in
the account of Parântaka Neḍunjâdayan’s reign in the Vēl-vikkuḍi grant. Mr. Krishna Sastri interprets these phrases as referring to the Kali age, though, elsewhere he accepts the suggestion that the Kalabhras were of the Kalikula (E.I., xvii. pp. 306 n, 307–8).

*Page 45, ll. 8–9.—*Taraṇi mangaiyaippirarpāl urimai-ttiravidin nikki-ttanpāl-urimai nanganam-amaitta.

*Page 46, ll. 8–9.—*Villavarum (vanai) Nellēli-um viri-poḻireccangara-mangai-Pallavarum (vanaiyum) pingaṇḍa (puṟan-gaṇḍa) Parâṅkusan. The readings within brackets are those of S.I.I., vol. iii, part iv.

*Page 50, n. 2.—*Mr. Krishna Sastri appears to have changed his view as he mentions Sengōḍu and Pudāṅkoḍu as battles won by Raṇadhira.

*Page 55, ll. 8–9.—*Vāṭtiya-kēya sangitangaḷal maliveydiya Vangaḷandai-vaidyakulam.

*Page 56, l. 23.—*Kunṟamannadōr-Koil.


*Page 68, l. 16.—*Contra, Mr. Krishna Sastri (*ibid*) who takes her to be a Chola princess.

*Page 66, n. 1.—*Summarizing the larger Sinnamanur plates, Mr. Krishna Sastri says of this Rājasimha that he ‘defeated the king of Tanjai (Tanjore) at Naippūr, fought a battle at Koḍumbai (Koḍumbāḷūr) the seat of one of the powerful Chola subordinates, burnt Vanji and destroyed the king of southern Tanjai (perhaps another subordinate of the Cholas) at Nāval.’ (S.I.I., vol. iii, p. 449).

*Page 73, n. 1.—*Mr. Krishna Sastri (S.I.I., vol. iii, part iv, Introd., p. 10) says that the Kanyakumări record (of Vīrārājändra) states that Parântaka ‘killed the Pândya with his whole army’. But as this is contradicted by the Tiruvāḷangāḍu plates and the Mahāvamśa, the expression hatvā of the Kanyakumări record must be taken to mean ‘defeated.’
Page 75, l. 40.—cf. Mr. Krishna Sastri’s remarks at p. 7 of his Introd. to S.I.I., vol. iii, part iv.

Page 76, l. 31.—Kōṭtai aḷittu nangu ṣeydu paṭṭār.

Page 76, l. 33.—Uḷ viṭṭu-kkoyiĝcēvakar.

Page 78, l. 10.—Nīrōḍatī-kkōḍuttān.

Page 78, ll. 14–15.—Mannavanadu paṇiyāl vaḍivamaiyappiḍi sūlndān.

Page 78, l. 18.—ellaivyakattu-kkallum-kalḷiyum nāṭṭī.

Page 78, ll. 29–30 ff.—pirammadēyamāka-kkārāṇmaiyyum Miyātcium ullāḍanga sarvaparihāramāka nīrōḍatī kkudu-kkapp-paṭṭadu.

Page 79, ll. 22–25 ff.—enru ninravan viṇāṇppiyanjeyya nangu nangennu mṛuvalittu naṭṭānin paḷamaiyadāl kāṭṭi ni kolkavenna nāṭṭa-tţan paḷamaiyadāl kāṭṭinān ṣangappoludēy.

Page 79, l. 29.—Nāṭṭu.

Page 81, ll. 22–23 ff.—ivvoṭṭina parisū ney aṭṭuvippadark-ku amaindu punaippattōm ēḻgambar patiyum pādamülattōmum.

Page 84, l. 28.—enṇiganda palliccandangaḷum.

Page 86, ll. 23–25 ff.—(Ko)nnavi l kūrvēkкон Neḍumāran tenkūḍar-kon tennan koṇḍāḍum ten-Tirumāl-injunjolaiyē.

Page 90, n. 1.—Contra Mr. Krishna Sastri—Introduction to S.I.I., vol. iii, part iv, pp. 14–17. The Madras Museum Plates are referred by Mr. Sastri to ‘the uncle and immediate predecessor of Rājarāja I’ (S.I.I., vol. iii, p. 267). There is nothing in the record that goes against our view that these plates may be assigned to Rājendra I. In fact, the mention of adikārika! Sōla mūvēnda-vēlēr-emberumān in l. 14 supports our view, as this Soḷamūvēndavēlēr was the commander of Rājendra’s army (S.I.I., vol. iii. part iv, introd. p. 17).

Page 92, n. 1.—See also Mr. Krishna Sastri—ibid. p. 15.

Page 93, n. 3.—See Annual Report Trav. Arch. Dept., 1920–21, p. 65 and S.I.I., vol. iii, p. 469 for a defence of the
traditional view of kāndaḷur-Śalai and the fleet maintained by the Chera kings there.

Page 96, n. 2.—See, however, Mr. Krishna Sastrī’s introduction, p. 19, in S.I.I., vol. iii, part iv, for other evidence in support of Hultsch’s view.

Page 102, l. 9.—ūriḍuvarippāṭu.

Page 102, l. 11.—Kāṇi-uḍaiyar.

Page 103, l. 17.—vilai olai śeydu nīrōḍāṭṭttikkṣuttōm.


Page 110, l. 26.—Tennavar tam Kuladeyvam.

Page 120, l. 10.—Pāṇḍiyanai muḍittalai-koṇḍaruliya.

Page 120, l. 12.—avan muḍimēl aḍī vaṭṭu.

Page 125, ll. 19–20.—vanjina-ṟṟu madakaḷirivarṇa venjina vēṅgai villuḍan-olippa.

Page 127, l. 7.—Pū maruviya tirumaḍandaiyum.

Page 128, ll. 9–11.—Ṣoṇḍāṉu Koṇḍaruliya; Ṣoṇḍukoṇḍu muḍikoṇḍa-śolapurattu vīrār abhiśēkam paṅṇiyaruliya; Ṣoṇḍaṉu vaḷangiyaruliya.
CHRONOLOGICAL SUMMARY

A. D.

C. 100-300 Sangam Age.

C. 590 End of the Kaḷabhra interregnum. Accession of Kaṇḍungōn.

C. 620 Accession of Māravarman Avaniśulāmani.

C. 645 " Šēndaṇ (Jayantavarman).

C. 670 " Arikēsari Parāṅkuśa Māravarman.

C. 710 " Kōccaḍayan Raṇadhira.

C. 740 " Rājasimha (I) Māravarman Palla va bhanjana.

C. 765 " Jāṭila Parāṇtaka (I) Neṭunjaḍayan alias Varaguṇa Māhārāja.

770 Consecration of the Viṣṇu temple built by Mārānagāri at Anamalai.

C. 815 Accession of Śrī Māra Śrīvallabha.

862 Accession of Varaguṇavarman.

C. 880 Battle of Śrī Purambyiam.

Accession of Parāṇtaka (II) Viṅganārayaṇa Saḍa yan.

C. 900 Accession of Rājasimha (II) Māravarman.

C. 920 Capture of Madura by Parāṇtaka 1 Chola; end of the First Empire; flight of Rājasimha (II).

C. 950-1000 Completion of the Chola conquest of the Pāṇḍya kingdom. The wars of Vīra Pāṇḍya ‘who took the head of the Chola.’ Rāja Rāja I’s campaigns in the Pāṇḍya country.
A. D.

C. 1020 Rājendra’s invasion and settlement of the Pāndya country.

C. 1020–70 The period of the Chola-Pāndya Viceroys. Rājādhīraja’s wars in the Pāndya country.


C. 1120 Jaṭāvarman Parāntaka Pāndya.

C. 1132 Accession of Māravarman Śrīvallabha.

C. 1162 Accession of Tribhuvanacakravartin Kulaśēkhara of the civil War.

C. 1168–70 Civil War between Kulaśēkhara and Parākrama.

C. 1180 Accession of Vikrama Pāndya (son of Kulaśēkhara) and renewal of the Civil War by Vīra Pāndya (son of Parākrama).

C. 1189 End of the Civil War and flight of Vīra Pāndya to Travancore.


C. 1216 Accession of Māravarman Sundara Pāndya (I).

G. 1223 Restitution of the Chola country by Sundara Pāndya.

1238 Jaṭāvarman Kulaśēkhara (II). Accession of Māravarman Sundara Pāndya (II).

1251 Accession of Jaṭāvarman Sundara Pāndya (I).

1251–8 Sundara Pāndya’s wars against the Cheras, the Hoysalas, Köpperunjinga and Gaṇḍagopāla.

1253 Jaṭāvarman Vīra Pāndya (I) (sub-king).

1268 Accession of Māravarman Kulaśēkhara (I).

1276 Jaṭāvarman Sundara Pāndya (II) (sub-king).
A. D.
1283 Māravarman Vikrama Pāndya (sub-king).

C. 1284 Kulaśēkhara’s conquest of Ceylon.

1291 Jaṭāvarman Śrīvallabha (sub-king ?)

1296–7 Jaṭāvarman Vira Pāndya (II) (sub-king).

1303 Jaṭāvarman Sundara Pāndya (III) (sub-king).

1310–11 Murder of Kulaśēkhara (?). Civil war between Sundara Pāndya and Vira Pāndya. Malik Kafur’s invasion of Madura.

1311–13 The assumption of independence by Ravivarman Kulaśēkhara, Chera, and his conquest of the Pāndya country. End of the Second Empire.

1314 Māravarman Kulaśēkhara (II).

1315 Jaṭāvarman Parākrama Pāndya (I).

C. 1317 Assertion of independence by Kulaśēkhara Sambhuvarāya. Invasion of Muppiḍi Nāyaka and his capture of Kānchī.

1329–30 Establishment of the Sultanate of Madura.

1334 Māravarman Vira Pāndya (I).

1335 Māravarman Parākrama Pāndya.

1337 Jaṭāvarman Parākrama Pāndya (II).

C. 1364–70 Kumāra Kampana’s wars against the Madura Sultanate.

1377–8 End of the Sultanate of Madura.

1395–6 Jaṭāvarman Kulaśēkhara (III).

1401 Jaṭāvarman Vikrama Pāndya.

1422 Arikēsari Parākrama Mānābharaṇa.

1429 Kulaśēkhara alias Śrīvallabha.

1436 Arikēśvara.
A. D.

1443 Maṉavarman Vīra Pāṇḍya (II).

1473 Jaṭāvarman Parākrama alias Vīra Pāṇḍya.

1479 Parākrama alias Kulaśekhara.

1531 Maṉavarman Sundara Pāṇḍya (III).

1534 Jaṭāvarman Śrīvallabha ‘estabhisher of the Pāṇḍya Kingdom.’

1543 Kulaśekhara Parākrama.

1551 Tirunelvēlipperumāḷ Kulaśekhara.

1563 Ativirārāma Śrīvallabha.

1588 Varatungarāma.

1615 Performance of a Vedic sacrifice by Varaguṇa Śrīvallabha alias Kulaśekhara.
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